

THE  
LIVES  
OF THE  
English BISHOPS

FROM THE  
Restoration *to the* Revolution.

Fit to be Opposed to the  
ASPERSIONS of some late *Writers*  
of SECRET HISTORY.

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To be Comprized in FIVE PARTS.

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PART II.

Containing the remaining Part of the Life of  
Archbp. SANDCROFT, and those of the Bishops  
GRIFFITH, GLEMHAM, BARROW, WM.  
LLOYD, MORGAN, HUMPHRY LLOYD, and  
CREIGHTON.

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*O nimium cælo & pelago confise sereno,  
Nudus in ignotâ, Palinure, jacebis arenâ.* Virg.

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[ Price One Shilling. ]

# LIVE

OF THE

English BISHOPS

FROM THE

Restoration to the Revolution.

OF THE

APPEALS OF THE

WITNESSES

P. 95. l. 12. r. Inuendo's

123. l. 7. r. had his Head.

127. l. 5. r. Præbendarii.

CONTAINING THE REMAINING PART OF THE LIFE OF  
ARCHBISHOP SAMUEL JOHNSON, AND A LIST OF THE BISHOPS  
OF THE CHURCH OF ENGLAND, FROM THE RESTORATION  
TO THE PRESENT TIME.

By the Rev. J. H. BURTON, M.A.,  
Canon of the Cathedral of Exeter.

LONDON:  
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[Price One Guinea.]





# THE LIVES

OF THE  
English BISHOPS  
FROM THE  
*Restoration to the Revolution.*

## PART II.

*The* LIFE of Dr. SANDCROFT,  
*Archbishop* of CANTERBURY,  
*Continued.*



UR First Part ended with an Act of this most Reverend Prelate guarding the Honour of the Church. This begins with an affair of State in which he was concerned.

In the following year was the grand Debate in Parliament, how far the Bishops ought to Vote in the trial of a Peer of the Realm. The Nation was in a violent ferment. The Commons resolved upon methods to distress the King till they brought him

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him to give up his Ministers, who thwarted their designs, a Sacrifice to their Resentment. His honour must have been a part of that Sacrifice, which he would not prostitute to their Insults.

The question was not, Whether the Bishops should vote in the determination of Guilty and Not Guilty: But whether they should till the decisive time keep their places. This was called a right of Voting in Preliminaries. And it was possible, that in the Preliminaries the cause might be brought to an end.

Great odium fell upon the Bench for insisting on this latter point as a privilege of their Barony. Our secret Historians will have it, that they would have withdrawn, but the King desired them not. If we consider the force of Dr. *Stillingfleet's* Argument, wrote at that time in defence of the Privilege in question, in opposition to the best and most learned Heads of the opposite opinion, we shall find reason to conclude the thing they demanded was their due. And if that was their due, why should they not be desirous of maintaining it? Why should they not exert that power the Constitution had entrusted them with? And stand in the gap against the outrageous efforts of blind Zeal and disappointed Ambition? And if they had given it up, they had also given it up for their Successors, and introduced an Innovation Posterity might curse them for. It is generally supposed a Clergyman *in equilibrio* will incline to the merciful side; which may be the reason so many have been Keepers and Chancellors. And if the Constitution hath left a *Reserve of Mercy* in a Body of Men, whose Character in great measure secures the prudent Use of it, it is to the Glory of that Constitution that provision is made against the fury of unexperienced Youth, and the insatiable malice of discarded Politicians.

So



So that upon the whole, whether the King asked it of them or not, 'tis the same thing. If they were shrinking from their Duty, he had a Right to demand they should assert their Power. He had seen so many endeavours to cramp and curtail the privileges both of the Crown and Mitre, from the hands of those very men who had formerly exposed both to envy by a pretended zeal for their Interest, that he was industrious to obstruct the avenues to their increase of Power, which upon the decline of their Interest or Fortune, would almost certainly be employed against him.

How could he be too jealous of those Incendiary Spirits, who took up every Cause against him? Who with greater diligence and hazard to themselves pursued the game of ruining a Nation's peace, than they did who at one time or other made themselves Masters of it by the Sword? A man indeed at the head of an Army, nay, a common Centinel in it, is under protection of the whole; the hazards he runs are but common, and without a total rout, sometimes not without a total Massacre of the Body, hath a chance to escape: Whilst a Conspirator is so near the Halter, that he shews more Resolution than the other, and courts those dangers from which he has, all things considered, little room to promise himself security.

The mention of this year 1679, cannot go without observing the recourse had to the old stratagem of singular use in the preceding reign: That of spiriting up the people to petition for what could not be obtained in Parliament. This was, for the turn, transforming the Constitution into a Democracy. When a popular Project would not go down with the House of Lords, application is made to the Original Contractors to petition for it. How ready the Petitioners were to insist upon their Right to be heard, and the Infallibility of  
G 2 their

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their Counsels, I need not say. The King found it necessary to send out a Proclamation against *Petitioning*. They knew how to interpret *Vox Populi Vox Dei*, and would probably have been blown up to a pitch higher than *Petitioning*. They petition'd for the sitting of the Parliament, as highly necessary for the Safety of his Majesty's Person. They would not trust him with the care even of his own safety. This was tying him in his bed, and Physicking him in a very Arbitrary manner. They desired him to return to his Keepers, which was not much better than saying he was —

This *Petitioning* has done mighty things. What Power or Potentate hath come up to its Mark? It took off the head of a Monarch the most merciful that ever ascended a throne, and involved a great part of the People in his blood: A Prince whose natural Compassion disarmed him of Revenge, when Justice demanded it should be exerted on his Enemies, for the preservation of his Friends: A Father, who to oblige his froward Children, as far as human means are to be considered, ruined himself and the dutiful part of his Family.

Its force was now to be tried upon his Son, who had experience enough to hate it.

The men of *Forty-one* did in this sense turn their Spears into Pruning-hooks. They had done their Work by Petitions, yet treated this useful Tool of theirs in a rougher manner than the King doth this of 1679.

Sir William Dugdale \* saith, " That whereas  
" the *Buckinghamshire* men were the first of all  
" the Counties of this Kingdom that came in a  
" tumultuous manner to *Westminster*, Jan. 11.  
" 1641. with a Petition in the behalf of the Lord

\* Short View of the late Troubles in England, p. 591.



“ *Kimbolton* and the Five Members (which gave  
“ countenance to the many exorbitant practices  
“ that ensued) and had Thanks returned them  
“ by the Two Houses: So were they the first  
“ County that attempted to petition for Peace:  
“ But coming towards *Uxbridge* in great numbers  
“ for that purpose, were by Authority of the  
“ Commissioners there from those at *Westminster*,  
“ met by a Regiment of Horse, and forced to  
“ return home with their Petition. Sir *John*  
“ *Laurence*, one of the principal of them, with  
“ others, being sent up to *Westminster*, and com-  
“ mitted to prison for going about to exhibit such  
“ a *Malignant Petition*, as they call’d it.”

Every thing, ’tis plain, has its day: So little regard is had to the Inclination of the People, even by the Creatures of that People who raised them upon the ruin of the Nation.

The freedom Historiographers take with King *Charles* his Bench of Bishops, and the rest of the Orthodox Clergy, is intolerable. If those that have since fill’d some of their places have taken upon them to represent their Predecessors to Posterity in so bad a light, it is to be hoped Posterity will at least forgive a Defence which Truth and Justice requires, tho’ it wounds the Aggressors. If a man’s high Station entitles him to a greater share of credit, he ought to be the more exact in that upon which he stakes his honour. And, if it be thought too great presumption in an Inferior to pass sentence on their Works, the blame will cease when it is considered as a proper Apology for the Dead, which no Law or Custom has forbid.

*The History of England writ by a Learned and Impartial band*, I take the liberty to attribute to the late Bishop of *Peterburg*, not only from common Fame, but from the Writer of his life. I

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wish I could have seen it contradicted there. As beautiful as the Fabrick is, if I may wish, it shall be for the fame of *Herostatus* rather than that of the Builder.

Who can look at those pages without detestation? \* without believing himself at the *Waters of Babylon*? The Bishops are said to have distinguished themselves of the Duke's Party. The Clergy ran into such high notions of *Passive Obedience and Unbounded Prerogative*, that they really gave a great advantage to the *Papists*.

A little above, They pretended to be more afraid of a *Republick* than of a *Popish Successor*.

I can't but say the worst name the Churchmen are call'd by in this page, is not the Author's own, but modestly quoted from *Du Moulin*; but he needed not to have midwifed it into the World, if he had not a mind to make the most of it.

“ Several Bishops and Doctors of the Church of  
 “ *England*, as *Dr. Lloyd*, *Dr. Tillotson*, *Dr. Stil-*  
 “ *lingfleet*, *Dr. Patrick*, that are acknowledged  
 “ by the Nonconformists to be Persons of great  
 “ Learning, Worth, and Piety, but who are  
 “ extreme Admirers of the Episcopacy of *Eng-*  
 “ *land* and all its Consequences; and who have  
 “ also preferred its Government to all other Estab-  
 “ lishments in *Europe*, have by an unlucky acci-  
 “ dent contributed more towards the reputation  
 “ of the *English Hierarcy* and its Practices, and  
 “ towards the perpetuating the feuds and quarrels  
 “ between the Conformists and Nonconformists,  
 “ than it has been possible for any other Corrupted  
 “ Party to do by all their Irregularities and Ad-  
 “ vances towards *Rome*.”

I shall for some time watch the Advertisements of the News-Papers in hopes of finding, from some



*Learned and Impartial Hand*, an Assurance, that *Oates* or *Touchin* foisted in this Sheet. 'Tis possible I may be under a necessity of asking pardon for meddling with a sentence never designed to be understood. Yet in the concluding stroke if I am mistaken, many a well-meaning Reader may be so too, and take this *Corrupted Party by their Irregularities advancing towards Rome*, to be that Venerable body of men, who have (the present Age always excepted) shined the brightest of any the Nation has produced. It were proper for these Authors to *advance towards Rome*, and get a lift by the *Doctrine of Intention* to keep them from being made very free with by Posterity.

When I see the Pictures of *Charles* the first and his Sons stuck into these sheets, to be look'd at in such company; in such a den of Trash and Slander, pardon, gentle Reader, a homely comparison; I am put in mind of a place where Faces drawn for contempt and derision are usually pasted up. And I implore the aid of courteous Posterity, to put the Heads into their proper frames, and to treat the Commentaries as other Quacks Bills.

Is there nobody left alive to expound upon this Text? Nobody that will inform us what is meant by the *Consequences of the Episcopacy of England, The Practices of the English Hierarchy*? That two such *Learned and Impartial Hands* should club for this! One had been enough for one Age to boast of.

But I had forgot that I was in the *Augustan Age*. Here's *French* fustian faced with *English* lawn.

O & præsidium & dulce decus meum!

One might go on with *Horace*, who perhaps had a *Higbland* view at a great Author;

*—mox reficit rates*  
*Quassas, indocilis pauperiem pati.*

Living in an age of Bubbles, I was vain enough to expect a Project for swearing Authors as well as Midwives, who are indeed a sort of Midwives. But finding one voluntier *Affidavit* in a certain Preface \* knock'd to pieces by the Inyenter as an useless machine, I made over all my hopes, and put them into the *impartial hands* of Posterity.

*The Clergy pretended to be more afraid of a Republick than of a Popish Successor!* Here's an end of Moderation, of Liberty of Conscience. Not a tricking Politician, or sniveling Hypocrite meets with such quarter as the venerable Bench. Their sighing and sobbing whilst they breathed Parricide and Plunder, had many a tender epithet bestowed upon it. But the Clergy must be Pretenders. These can't be deluded, frightened, imposed upon: But are represented with the Devil at their elbow, Pretending to believe a lye. Must a man be charged with fondness for Popery, because he doth not consult with Leathern aprons and Coffee-House Patriots how to keep it out? The Clergy of those days knew what to be afraid of, as well as those that censure them, and placed their fears upon as proper an object. When the Censurers have shewn the Courage and Constancy of the ejected Loyalists, let them teach 'em fears. Let them shew better proofs of defying those that could and did *kill the body*, and *impartial* Posterity will give them a Verdict. Is it not enough to paint them tools to Papiests and to Popery? To give the world room to believe the smart of Republican Scorpions made them too little afraid

\* History of his own Times.



of Popish Whips, which yet they had not felt? But their Fears must be pretended! This is true primitive persecution, to dress them up in skins of wild beasts, then set the Dogs to worry them.

Had these great Censors died some Years sooner, it had been at least better for themselves: Death surely owed them a shame, to neglect them till they had the mortification to see their schemes exploded: To see with their own eyes, the men whom they had traduced for Hypocrites and Time-servers, for being of the *Duke's Party*, and advancing towards *Rome*, making the firmest stand against the nearer approaches of Popery, when 'tis well known that firmness was wanting somewhere else.

If a good Name is better *than precious Ointment*, better as it is an inducement to those that come after to follow an amiable pattern; this sort of purloining shews a double guilt, injuring both the Dead and Living. If the demolishing even a material Building, contrived and dedicated for pious uses, is declared Sacrilege, and generally unfortunate to the Invader, of how deep a dye must we imagine the crime to be, of disrobing men of Probity and Vertue? Their business in the World was but to keep from the Pollutions of it; to erect an example fit for the imitation of Posterity. He that for sport or envy, or other sinister design pulls this down, strikes at Probity and Vertue itself. What account will be made of a Deity which has no Worshipers? Giving this lift to Atheists and Free-thinkers is surely more than was considered at setting out. These are pleased enough with the Levellers of Vertue; with those that expatiate upon human Corruption; who instead of covering the weakness and dotage to which the frame is exposed, are magnifying even these into craft and malice.

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This sort of Sacrilege, for so I shall ask leave to call it, makes the crime accumulative, and every day increasing by the pattern of liberty it sets to future Writers. The Friends of it are in Interest bound to join my Wishes, that Posterity may set fire to this Heathen Temple, and by that incense stop the plague and the guilt from extending farther.

*The Clergy ran into high notions of Passive Obedience and unbounded Prerogative.*

Who is it that lays this to their charge, but He who translated, dedicated, and applied to *James II.* that high-strain'd Compliment, *Pliny's Panegyrick to Trajan*? He applauds his own fortune, superior to that of the *Roman Orator*, that he had a Christian Prince to speak to, deserving the most unbounded praise.

One would have thought the Author of this should have been the last man in the World an *Accuser of his Brethren*, who in this very performance upon *Pliny* hath outstript all that preach'd or wrote. He could have found an excuse even for this as well as for his remarkable Funeral Sermon, that he did it, as the Writer of his Life tells us, at the desire of the Bishop of *Salisbury*, then alive. After all, there's more room to lay this at the Door of the Lawyers, and those of the best note, than at the door of the Clergy. Interpretation of the Laws is properly the business of Lawyers; and, if there were any mistakes of this kind propagated, the Clergy should have the least share of the blame, when they referred themselves to that Body, who were better instructed to pronounce upon the matter.

*Doth a fountain send forth at the same plate sweet water and bitter? \* What is sweeter than Pliny, what bitterer than this Arraignment of the Clergy?*

\* James iii. 11.



Here are *high Notions of Passive Obedience and Unbounded Prerogative* put together. What he means by *Passive Obedience* every one knows, but *Unbounded Prerogative* wants a little Comment. In the obvious sense of the words, he means, that the Clergy ran into high Notions of Despotic, Arbitrary Power, as the Prerogative of the Crown. But where are these Notions to be found in any of their Writings? Should not so heavy a load have something to carry it down to Posterity besides Hearsay? I have never seen any thing to this purpose; That the Crown was discharged from abiding by those Boundaries it had set to itself for the sake of the People: That the Concessions and Privileges granted to the Subjects, declared and ratified in form of Law, had no binding power, or that they were ever cancelled.

A man that's accused of setting up unbounded Prerogative, should have this shewed against him, or the charge comes to no more than the *Scots Law* calls *Leising-making*. If by *Notions* is meant Private Opinion, how came the Accuser to know it? If these Notions have been vented, there is room enough for proof. If this be an *Impartial Hand*, it must be understood, Not *partial* even to itself: Having thus in the face of the Sun exposed itself by detraction and false witness; laying itself open to the contempt and abhorrence of Mankind.

If we are here said to be accusing the Dead, it may be answered, we are defending the Dead; Those who were Dead when they were charged by the *Impartial Hand*, whose Lives had taken off the Aspersions of their enemies, and proved before the *Impartial History* was wrote, the Accusations ill-grounded and false.

As to *Passive Obedience*, I never knew but one sort of it. And that is fully laid down in the printed Letter of Dr. Tillotson to the Lord Russel in Newgate,

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gate, quoted in the Impartial History, page 401. dated July 20. 1683. If the Clergy have explain'd it otherwise, or carried it higher than this Letter has done, I give up the Cause.

Why then is such a load laid upon a body of men, for saying no more than others have said, and, for what appears, nothing but what others have thought to their dying day, or we might have expected to see it retracted? Did ever Equity and Justice pass so severe a Sentence without any proof at all? What do dying men mean to build up such Monuments for themselves, which must carry odium to succeeding generations? *Non omnis moriar*, is but small comfort to him, whose Friends must with the same heavy Tomb might crush his memory.

Upon the year 1681. We have the Bishops again heavily accused, and Speeches of some Members of the House of Commons recited, in which their Politicks are condemned\*. One particularly saith, — *But I am Jealous there is some over-ruling Power got in amongst them; something answerable to that of a Popish Successor in the State.*

Here's a Gentleman's Jealousy recorded against the Governors of the Church. Had this Jealousy been, by Acts of these Governors afterwards, proved well founded, there might have been some pretence for introducing the Speech. But when time had shewed how little ground there was for this Jealousy, what is this but to blacken and libel the innocent?

The Confirmation of this Jealousy, I find in the Notes of the *Fidus Achates*; *Du Moulin* did “ un-  
“ charitably declare, that the zeal and fervor of  
“ the prevailing corrupt Church-party in *England*  
“ at this present juncture of time, in writing so

\* Life of Charles II. by Bp. of Peterborough, p. 381.

“ many



“ many Books against the Papists, and standing  
“ up so stoutly against the horrid attempt upon the  
“ King’s most sacred life, and introducing of  
“ Popery, and hearkening to some terms of Re-  
“ conciliation with the Nonconformists, to make  
“ the opposition stronger against the Papists, does  
“ no way seem to be the effect of a Christian  
“ Moderation, but a mere worldly Interest, and  
“ the goodness of a stubborn Boy, just so long  
“ as the Rod is over his back.”

Would not any man take these two confederated zealots to be talking in their sleep? Must such Dreams as these be imposed upon Mankind? One of them introduceth t’other as uncharitable. What then doth he quote his Rhapsody for, but in hopes some of his Readers will think the reflection just? This is against the *Black Art*, to be an Incendiary in disguise; To set mens character on fire, and plead he borrow’d the Candle.

If a stranger were to guess how this Work was compiled, and the rest of the same sort; how these Packs, Chests, Hogheads of Libel and Slander came together from all quarters, he would believe the Undertaker to be a wholesale Trader, into whose Warehouse was brought the product of all the Craft and Mystery of the Nation. The Master had not, perhaps, leisure, or concern enough to inquire into the several sorts of his goods, but took in all that came, counterfeit, damaged, or run, strayed, or stolen. These yielding profit from his Country Chaps, filled his Coffers, and raised his Credit, whilst Journeymen and Underpullers did all the business, the Master’s name only set to the printed Bills, vouching his Wares to be Neat and Good.

Some laborious *Amanuensis* seems to have had the direction of the whole, whose zeal for the cause procured him an intire confidence. And I  
can’t

can't but think him pitch'd upon, as in a more proper dress, to search after the *Cabbala* of Informers, Evidences, Ballad-makers, whose abode is obscure and dirty, than for a clean and venerable habit to have been soil'd in so fordid an employment.

Can one help thinking of the *Molten Calf*, the people crowding in with their Rarities to equip this Idol of theirs? Here's the furniture of the Ears of their Wives, their Sons, and their Daughters, to make up a heavy beast, admired for the richness of his composition.

Upon the next year \* *Julian Johnson* is introduced with his Budget, though in a Libel against *Gilbert Bishop of Sarum*: "I have not forgot my  
" Preacher, who said, that *Judgment began at the*  
" *House of God*, when the Bishops were sent to the  
" Tower: Whereas I know that it began at the  
" House of God when *Stephen Colledge* was mur-  
" ther'd, who suffer'd more for the Protestant  
" Religion, and his Country, than all the Bishops,  
" either in or out of the Tower, and than the  
" whole Clergy of *England* put together, and left  
" a dying Speech which outweighs their Sermons."

Our *Impartial Historian* must not pass unremark'd at a place † where he is so fair as to bring proof for what he says. "Under the impulse of this zeal,  
" they" (the Churchmen) "carried the Prin-  
" ciples of Prerogative and Subjection, to a much  
" higher degree than their Forefathers had ever  
" thought of, or than they themselves could ever  
" practice. Sermons and Discourses were full of  
" those flaming notions; and especially the Uni-  
" versity of *Oxford* made a warm Decree, drawn up  
" in *Latin* by the Professor of Divinity, passed in

\* Life of K. Charles II. p. 390. Notes on Pastoral Letter.

† Page 410.



“ Convocation, and presented to his Majesty in  
“ *English*.”

This is recited in *English* immediately after. No proof is given to support this charge upon the Sermons and Discourses. But as the charge goes on upon the Decree with, *especially*, I am content to join issue here, and to suppose the Sermons as high as the Decree.

In this Decree, all I find is, Twenty-seven Propositions condemned, which are Impious or Enthusiastical, tending to blow up to Confusion and Rebellion. The Decree hath these words, “ The Propositions are false, seditious, impious, “ most of them heretical, and blasphemous, in- “ famous to Christian Religion, destructive of “ all Government in Church and State.” The Duty required by the Decree to be paid to Princes, is expressed altogether in the words of Scripture, except one Sentence to assert, there is no State or Order of Men exempted from it.

What is there in this that a Christian would not make a voluntary declaration of his assent to? It is certainly with very little thought condemned by our *Learned and Impartial Hand*: *First its drawn up by a single person*. Are not all things of that kind so drawn by Order for the Members to judge of? Next, *it was imposed upon a Convocation by Surprise*. Is a Man surprized if he were met upon the Road, and ask'd whether The Commandments are to be observed? “ Yet, *saieth our Author*, there was “ this Justice due to it at the Revolution, that it “ should then have been openly adhered to, or as “ openly retracted and condemned.”

At whom is this thrown? Let any man now judge whether the Conclusion hath not much more in it than the Premises: Whether he has supported this charge upon the Churchmen and upon the University, by the proof he has brought, even where

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where he pretended to bring proof, except it be in a boyish Distich, which was made in this Century, to ridicule a Vote then given for a Member of Parliament. This an Historian ought to know, and very probably did know, but it made the better Jest where it stands.

An Author that hath not kept himself out of the Jest Book, should not make so free with his Neighbours, by way of *Help to Discourse*. It's not unlike his putting *John Dyer* into his Commentaries for an infamous News-Writer, and *John's* returning it by the next Post, that one Mr. — was taken up by the Inquisition somewhere in Italy, but 'twas pity it did not fall upon that Trimming Clergyman his Brother.

I can't but observe, this Impartial hand brings in a Brother Historian \*, asserting things just upon the same Hearsay evidence ; which would make one believe they had a Dispensation for promoting a Good End by any sort of Instruments. “ Many have reported, that Mr. *William Chaffinck*, Keeper of the King's Closet, and “ privy to all his secret Affairs, soon after the “ King's death, did shew to some choice Friends, “ a small and most private Chapel in *Whitehall*, “ annexed to the Closet, to which, as he declared, the King in his latter years was wont to “ go regularly, tho' secretly, to Mass.”

Many have reported that the thing was shewed to a few ! The Inventor of this Story, perhaps, told it at a Coffee-House ; The Politicians dispersed it ; The News-Gatherers picked it up : And by this time 'tis meat for their Masters the Historiographers, who are to instruct Posterity by such casts of their Offices, what to think of the Brains and Sincerity of two such Compilers.

\* Page 418. *Eachard's Hist. of England.*



## Archbishop of CANTERBURY. 93

Let any man judge our *Impartial* Hand by the last borrowed Stroke upon *Charles II.* 'Tis a Libel, tho' pretending to give a Character. It has made him *Merciful, Good Natur'd,* for his last 24 years *Fortunate*; yet like *Tiberius* in many points, except *Cruelty, Jealousy, and unnatural Lusts.* "Nor is this," saith *Impartiality*, "any reflection upon the memory of King *Charles.*"

About this time Archbishop *Sandcroft* suspended Dr. *Wood*, Bishop of *Litchfield* and *Coventry*, for neglecting his Diocese, and residing out of it.

Whether he actually suspended Dr. *Barlow*, Bishop of *Lincoln*, or was proceeding to do it, I do not find. But he gave Dr. *White*, Bishop of *Peterborough*, commission to visit the whole, or a part of that large Diocese. A part of it he did certainly visit, and in his Visitation confirmed, but I can't say whether he went through the whole.

It appears also from the Bishop of *Rocheſter's* Defence which he made for himself, written to the Earl of *Dorset* 1688, That at the time the Ecclesiastical Commission came out, he was at *Salisbury* holding an *Archiepiscopal* Visitation with the Bishop of *Chester*.

This vigilant provision of the Archbishop little agrees with that indolence and oscitancy attributed to him by my Lord of *Sarum*. He seems however to allow something good in him at King *Charles* his death, if it be not brought in to introduce an ill-natur'd Story, a Story contradicted from better Authority. "Sandcroft made a very weighty exhortation to him, in which he used a good deal of freedom, which he said was necessary, since he was going to be judged by one who was no Respector of Persons. To him the King made no answer neither? nor yet to *Ken*, though the most in favour with him of all the Bishops. Some imputed this to an insensibility, of which

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“ too visible an instance appeared, since Lady  
 “ *Portsmouth* sat in the bed taking care of him,  
 “ as a Wife of a Husband.”

One would have wonder'd to see so unusual a Compliment paid to the Archbishop, if something had not been thrown in as a foundation for people to reflect upon his easiness to suffer the Woman there. So that the first part was told for the sake of the latter. And this no man can dispute that allows it at the same time to be false. His Brother Intelligencer of *Peterborough*, has in his Notes \*, given a quite contrary account of this matter, from a printed Life of Bishop *Ken*. It's probable he believed the account, or he would not have quoted it. At least a Candid Reader will be as apt to believe any Writer of that pious Prelate's Life, as those that defame him.

“ In the last sickness of King *Charles*, Bishop  
 “ *Ken*, well knowing how much had been put off  
 “ to that last point, and fearing the strength of  
 “ his Distemper would give him but little time,  
 “ gave a close attendance by the Royal Bed,  
 “ without any intermission, at least for three  
 “ whole days and nights, watching, at proper  
 “ Intervals, to suggest pious and proper Thoughts  
 “ and Ejaculations on so serious an occasion.  
 “ In which time the Dutches of *Portsmouth* coming  
 “ into the room, the Bishop prevailed with his  
 “ Majesty to have her removed, and took that  
 “ occasion of representing the injury and injustice  
 “ done to his Queen, so effectually, that his  
 “ Majesty was induced to send for the Queen,  
 “ and asking pardon, had the satisfaction of her  
 “ forgiveness before he died.”

If the other story should be true, of the Dutches sitting there when the Archbishop and



Bishop Ken were present, the thing is easily answered, that the King's *Insensibility* was too great for them to desire her Removal.

But why might not the abovementioned Relation have been given in the *Renowned History*, for the reputation of the King and of the two Bishops, as well as the other, which at first sight is to the disparagement of all three.

Posterity are not thought worthy of Truth. It is to be kept from them like edged tools from Children, who may do hurt with it, and rip up some of those plausible *Inuendos*, so necessary to maintain a Cause and a Character. The Life, as referred to by Mr. *Echard*, was printed 1713, after which the Writer upon his own times lived. Such an Appealer to the *God of Truth*, one would have expected to see correct his Copy, and prevent mankind from falling into such a mistake. There is so much put out and put into the Copy, by interlineation and blotting, that this could hardly be forgot, if there had been inclination enough to set things right. At least the Editors had the opportunity both of seeing Bishop Ken's Life, and *Echard's* Quotation thence. But that would have been mutilating the Performance, and against the general end of writing it. Concealing Truth becomes Impartial Hands! Could he be ignorant of so remarkable a passage, who was acquainted even with the *Scullery Hole*? Who records the fat of the King's Intestines, wash'd in there by the neglect of his Servants. I am sick myself, and expect my Readers will be so too, with raking into such a fund of Scandal, as is to pass with us for History: Where Words have no Meaning, Candour and Truth are deserted, Hearsay, Prejudice, Guessing indulged, and groundless Insinuations obtruded.

96 *The Life of Dr. SANDCROFT,*

To give every man his due, I must commend one thing in the late *History of the Stuarts* which I really thought I should not have found an opportunity of doing thro' the whole book: And that is, the frankness of the Author. I am aware that other people will call it Impudence. But I love to see a Man give warning of what he is about, that I may not be surprized. \* He tells us, that *a Collection of Lampoons is very necessary for an Historian, that would write sincerely*: This he borrows from the *French*.

We have, as exactly as we could, traced the most remarkable publick Actions of Archbishop *Sandcroft*, thro' the reign of *Charles II.* together with the Reflexions made, and dispersed, upon his conduct. The first Accusation I find against him in the succeeding reign is from Bishop *Kennet*. † 'Tis observable, this is in the Notes, and, if the Title Page be true, these are an Improvement, and given only in the Second Edition.

So that the Reader is to look upon these as *Second Thoughts*. We have a kind of Proverb, *That these are best*. I don't find it true here, unless by *best* is meant, most to the purpose. Then indeed we may save the Proverb, if we imagine a piece of Defamation is better for consisting of a greater number of particulars. These Corrections and Additions, boasted of in these *Second Thoughts*, are according to some people's Understanding, so ill-judg'd a Performance, that all the Satirists in the Town could not have more effectually exposed the Author. Speaking of the King's Coronation; "There was an omission of the Sacrament, because  
"the King would not receive; this omission, not  
"to be avoided, was charged upon the Arch-  
"bishop, as a wilful departing from the antient

\* Pag. 580.

† Life of K. *James II.* p. 424.



“ form and custom. But why should he offer  
“ what he knew would be contemptuously re-  
“ jected? This omission is, however, said to  
“ have lain heavy on the spirits of Archbishop  
“ *Sandcroft*, who was afterward afraid of being  
“ call’d into question for it.”

If the omission was not to be avoided, why are we told of its being charged upon the Archbishop? But ’tis said to have lain heavy on his spirits: What doth he take the Archbishop’s spirits to be made of, which an Accusation himself clears him of, should oppress? And surely with him is the *Dernier Resort*. Nobody will claim privilege of Defamation where this Author leaves off. If his *English* was designed to be understood, the following words, *who was afterwards afraid of being called into question for it*, are prædicated of his Grace upon his own affirmation, rather than the Hearsay that introduceth them. But I will not dispute about trifles, being in conscience bound to say, that after a long acquaintance with his Writings, I can no more depend upon his Assertion than the Hearsay he produces.

*He was afraid of being called into question!* By whom was he to be called into question? The King could not call him into question in any of his Courts; nor, can one imagine, out of them, for not doing what was out of his power to do.

Doth the Archbishop’s Deportment, in that difficult Scene of Life in which he seems born to shew that Probity and Courage outshined Envy and Interest, give room for such abject views as men of lower genius would ascribe to it? Let every man act in his proper sphere; let every man be tried, as the Law allows him, by his Peers. If a man act upon Principle, as some People imagine the Archbishop did in the Coronation, let the Court appoint him Council. Let not an Advocate

cate appear to proclaim those fears his Character disowns.

This Author's opinion seems to be the Tribunal before which he was to be *called in question*; for no other had hardiness enough to do it, not so much, I believe, as to threaten it.

After all, what room is there for this descant? The Archbishop could not have given the King the Sacrament, tho' the King had consented to it. He knew him to be of another Communion, by his own profession. And it had been prostituting the Sacrament to Dissimulation and Hypocrisy both in Giver and Receiver. The Communion is the *bond of Peace and Charity*, the seal of admission to the privileges of the Church. Is a man to be admitted to the privileges of a Church in which he doth not own himself a Member? Is the sacred bond of Peace an Ensign to adorn Insincerity?

The design of receiving the Sacrament at the Coronation is, to shew the clearness of the King's Conscience at his entering upon the Government, and to give all possible demonstration of his purpose to govern according to Law. If so main a point of Sincerity be wanting as Communicating with a Church he is no Member of, of a Church whose Constitution he condemns, must discover, what stress is to be laid upon any security he by that Qualification pretends to give?

The Archbishop, 'tis plain, understood not Occasional Conformity; the Historiographer doth: Else the latter would not have put that answer in his Mouth. The reason, forsooth, why he did not offer it was, because it would have been refused! No; because it was not fit to be offered.

The Friends of this Archbishop have not thought his Conduct wanted explaining. For an enemy to explain it, would be a Judgment inflicted on his memory; if a fatal Indiscretion did not as a shadow



dow follow Impostors, and their ill-concerted Fa-  
brick fall upon the Engineer.

Habit is, they say, a *second Nature*. It was so familiar to admit Communicants without objecting their incapacity, that the contrary practice seems wonderful. How can this be a test of Church-membership, if 'tis promiscuously dispensed to those that are of an opposite Communion, or of none at all? And whatever sanction Custom and Connivance may pretend, 'tis absurd to pronounce the Authoritative Absolution of the Church to such as profess a contempt of the Church and its Absolutions both. The power of binding and loosing was not committed to men but as a most sacred Trust. And if that exclusion from the Communion of the Church, which was once esteemed more dreadful than Death, to some appears not worth regarding, the loss of its terror may be in a great measure justly attributed to the easiness of admission; to the remissness of the Guardians of that sacred *Depositum*, conferring privileges on such as shewed not a due value for them.

Every year produces some Monster of an Author that thinks himself worth shewing: The uglier the better. We have a *History of the Stuartine Kings*, of such a kind as one would not touch but with a pair of Tongs; nor with them indeed, but to remove a Nuisance from the nostrils of mankind. He compliments himself, in his Preface, as the Cleanser of the *Augæan Stables*, having the Rubbish of Lord Clarendon's and Archdeacon Echard's Histories to remove, that he may make room for his own. He may indeed claim the honour, if such it be, of collecting the Ordure of Beasts, and cooking it to be Meat for Men. I might congratulate the two Historians lately mention'd, the Writer *on his own Times*, and the Im-

*partial Hand*, upon this appearance of their Fellow-Labourer.

It must be allowed by all his Readers, that his merit with the admirers of the other two can never come up to theirs. He has laboured, he has invented, he has retailed. But the condescension of the other is not to be overlooked: Who deserted their high station, and defiled themselves in *Plebeian* mud, that they might have something to throw at envied Greatness. He doth his Office in pleasing those that pay him. But it is a dirty Office:

— *Traſtent Fabrilis Fabri.*

He is indeed a more proper person to do the office of an Executioner than those of a cleaner employment. 'Tis treating the Monarchs of *England*, and Fathers of the Church, who were the Glory of the Country that produced them, tho' all their Disadvantages be weighed in with them, as they would do Knights of the Post. It would have been hard to find some years ago men of figure Voluntiers to maim and mangle their betters: To cut off Ears, and slit Noses, to make them the aversion of mankind.

On the other hand, whence arises that delight in human breasts at such a sight? How comes the Crowd to be so great which attends these Executions? I can imagine but one reason for it, the antient propensity of Mankind to Idolatry. They are against their Superiors, because they appear with the Authority of God. It is natural for men to find fault with Appointments. Novelty is desirable. They would be the Contrivers of their own Happiness. Their Republican Scheme, founding Dominion in Original Contract, is lopping off a main branch of God's Sovereignty over men.

It



It is setting up an Idol of their own against him. And that Idol is indeed *Nothing*; for the thing pretended was neither *Original* nor a *Contract*.

Supposing this to be the Constitution under which Man was left at the Creation, it is very little becoming the Wisdom of its Author. It suits much better with the Vanity of human Conceit: Because it could not support itself. How long will such a Constitution last? How long have any of these Schemes lasted in the World? Some perfect *Democracies* have indeed subsisted a great while. But with how much art and care have they been maintained against some or other that wanted to play the Monarch, and who at last prevailed over the liberties of that envied State? How many of these can we reckon up, except those of *Greece* and *Rome*? And what are these to the numerous instances of the other form?

The Objectors to Institution have nothing to urge but its imperfection: That 'tis liable to abuses. And which of their schemes is without? Which of them without a hundred times as many? Nay, if there were a *window* in Republican breasts, as once they wish'd in an Address, to convince a *Stuart* of their affection to him; there would certainly appear a Spirit of Dominion, an Inclination to be a Chief in the *Utopian* State, and perhaps to be *Trincalo*, a Viceroy over all the rest.

'Tis *crying Stinking Fish*, for our Age to recommend a *Republick*. The last Bargain of that kind is not yet out of our Noses. From whom did we learn our lesson but from our Grandfathers, who were jockeyed out of their Liberties under the *Serene* House of the *Stuarts* by Pretenders to Levelling? And what was this Levelling but getting uppermost? What was it but a single person trampling upon the Liberties he had fought, and preached, and prayed, and murdered for? What did his  
glorious

glorious Commonwealth come to, but the destruction of itself; in the exaltation of one of its Votaries to a more than Kingly greatness, tho' without the name?

But a *Tree to be desired to make one wise, to make us as Gods*, will be admired! Yet if we look at the Projectors of this consummate Happiness delineated for the good of Mankind, we shall have little reason to esteem them for any thing else but their great Judgment in Politicks. Have they shewed themselves in other relations the *Delicia humani generis*? Have they recommended themselves as Fathers, Masters, Subjects, Neighbours? Have any of their good Deeds guaranty'd their title to the love of Mankind? Our popular Orators generally speak for themselves. Their good Wishes to their Neighbour and their own Interest are inseparable. Hope or Resentment are generally the spur to this practice of Declaiming.

There is in this *Calves-head Feast*, the *Stuartine History*, a flirt now and then at the Archbishop. He is charged with having moved in Council, that the Declaration of Charles II. \* of April 8. 1681. might be read in Churches. If this be the worst he could say, 'tis not much to the disadvantage of his Grace. Bishop Burnet is the first Author in whom I have seen it, from whom it is here quoted. He could not speak upon his own knowledge, unless he would call himself the Inventor of it. But he doth not with his Improver's assurance give it the name of *French*. "The Archbishop of Canterbury moved in Council, that this *French Memorial* might be read in all Churches and Chapels; and the *Minor Clergy* executed the order they received concerning it with singular delectation."



Bishop Kennet hath nothing of the Archbishop's motion: He saith, \* "The Clergy paid a cheerful compliance to the reading it." This cheerfulness is improved into *delectation*. And this is really the performance of many a Writer, taking another man's sense, putting it in new cloaths, sometimes adding Lace and Embroidery, such as his Readers like best.

Bishop Burnet is, without dispute, one of the most lucky Authors of the Age. He never has occasion to mention a King or a Bishop but his memory furnishes him with something to make them ridiculous. This must have been at best but Hearsay, for he was not in Council. Nor was this the first time the Crown had sent to the Archbishop things to publish in the Church. As this Author is lucky, the *Stuartine* is so too; but his Judgment doth not keep pace with his zeal. He wanted a story for James II. sending the Bishops to the Tower, and he attributes it to the advice of Stephen Lob, who preached at a Meeting-house in *Fetter-Lane*. This mighty man hath in his Index and his Margin, "*Archbishop Sandcroft desires the Prayers of the Presbyterians.*" See the proof from himself in the page just mentioned: Writing to his Clergy, he exhorts them, "To have a very tender regard to our Brethren the Protestant Dissenters, to visit them at their houses, and to receive them kindly at their own: — In the last place, warmly and most affectionately to exhort them to join with us in daily fervent prayer to the God of Peace for an universal blessed Union of all Reformed Churches, both at home and abroad, against our common Enemies." —

*Ex pede Herculem.*

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The story of *Lob*, the *Stuartine* hath from Bishop *Burnet*, but one of the most ill-chosen of his budget.

Another fling we have \* at this venerable Man from the same hand; "The Coronation Oath was now alter'd by Archbishop *Sandcroft*, as it had been done by Archbishop *Laud* for this King's Father.. I say it notwithstanding I have *Echard* before me, who pretends to prove that *Laud* made no such Alteration."

I really do not understand the Alteration charged upon either of them: But observe in the page where this notable unintelligible remark stands, he saith thus: "*Echard* defiles his History again with the merit of this Knighthood." — This expression Mr. *Echard* could not use towards his Brother Historian, who is all Defilement, all incapable of spot or blemish.

I am next to inquire into the charge of the Bishop of *Sarum*, upon his Grace's refusing to act in the Ecclesiastical Commission. All other *Knights of the Order*, I mean all those resolved to annoy and battle him, have upon this point been at least silent, as far as I have observed. But he, hardier than a Knight of *Malta*, assaults him here in the strongest of his Retrenchments. He will not let him have the honour even of one good Action; but brings him in timorous, covetous, and but seemingly zealous against Popery. "*Sandcroft* lay silent at *Lambeth*. He seemed zealous against Popery in private discourse: But he was of such a timorous temper, and so set on the enriching his Nephew, that he shewed no sort of Courage. He would not go to this Court when it was first opened, and declare against it, and give his Reasons why he could not sit and act in it, judg-

\* Hist. of *Stuarts*, p. 731.



*Archbishop of CANTERBURY.* 105

“ing it to be against Law: But he contented himself with his not going to it.”

Going to it had been acknowledging the Legality of it. The first thing done there must be opening the Commission. He could not have objected to it till it was read, and by that time it had been established. Had he gone afterwards, his Objection must have proceeded upon supposition only.

Oh hadst thou been an Attorney or Lawyer, and stuck to thy Clients thus, thou hadst surpassed that whole Profession, as thou hast done thy own! To part with a Cause so unwillingly, to lose it by inches, to raise works against the Enemy where no Assailant but thyself thought it practicable; to contribute thy posthumous Authority for the confusion of the *Augustan* Age; to keep up the fire by which thou canst no more be warmed, is outstretching that *English* King who in hatred to thy Country would have his Bones carried thro' it till it should be subdued.

The *Stuartine* allows this honour to the Archbishop, that, as Governor of the *Charter-house*, he refused to admit *Andrew Popham* an Out-Pensioner there, tho' the King had wrote two Letters to them for that purpose. That the Oaths of Allegiance and Supremacy were to be taken, according to the Constitution of this House, and by Act of Parliament. *Popham* produced a Dispensation for not taking the Oaths. Eight of the Governors drew up Reasons, which they signed and sent to his Majesty, for which they could not comply with his pleasure.

*W. Cant.*

*Ormond.*

*Hallifax.*

*Craven.*

*Danby.*

*Nottingham.*

*H. London.*

*T. Burnet.*

The

## 106 *The Life of Dr. SANDCROFT,*

The prudence as well as zeal of the Archbishop and his Brethren in this time of Trial is not to be run down by every Pretender. Their petitioning the King against enjoining them to publish his Declaration, shews them above the little views of fear and covetousness, with which Malice hath loaded him.

Their advice to the King when asked of them, delivered by his Grace in the name of his Suffragans, \* as we have it from Bishop *Kennet*, is generous and Christian. There is nothing of reproach or revenge in it; nothing but what becomes faithful Subjects, and Bishops, to a Prince of another Communion. Dr. *Kennet* from *Echard* allows another single attempt of the Archbishop, in a private Conference with the King, to reduce him to the Church of *England*, into which he was baptized. This seems to have been more at his heart than securing his own Revenues, and enriching of his Nephew.

I shall add but one article to this imperfect Defence of so great a Man. He is charged by Bishop *Burnet* † thus, being called to consecrate two Bishops: — “ These two Men were pitched on as  
“ the fittest Instruments that could be found among  
“ all the Clergy to betray and ruin the Church.  
“ Some of the Bishops brought to Archbishop  
“ *Sandcroft* Articles against them, which they  
“ desired he would offer to the King in Council,  
“ and pray that the Mandate for Consecrating  
“ them might be delayed till time were given to  
“ examine particulars. And Bishop *Lloyd* told  
“ me, that *Sandcroft* promised to him not to con-  
“ secrate them till he had examined the truth of  
“ the Articles; of which some were too scanda-  
“ lous to be repeated. Yet when *Sandcroft* saw

\* Page 521. . † On the year 1686.

“ what



Archbishop of CANTERBURY. 107

“ what danger he might incur if he were sued in  
“ a *Premunire*, he consented to consecrate them.”

What is there now in this that bears hard upon the Archbishop, if we examine it? *He promised not to consecrate them till he had examined the truth of the Articles.* Doth this very Accuser say plainly he did not examine the Articles? If he examined them, he did all he promised. But here's an insinuation, that he acted from fear of *Premunire*. This would teach a Reader, that he had not been true to his word, tho' 'tis not affirmed. I presume this charging him with apprehension of *Premunire* is to have some of its credit from Bishop Lloyd; but I must leave that to those that are more second-sighted.

Is there a mention any where of a *Premunire* threaten'd upon a Refusal? How then is this Interpreter of other mens secret Thoughts entitled to pronounce so freely?

Where-ever he or his Coadjutors have unjustly charged the Dead, they have put it out of their power to make Restitution. 'Tis easy to go down the stream with Envy and Ill-will; not so to repair the damage.

— *Facilis descensus Averni*  
*Sed renovare gradum* — Virg.

The Archbishop with his six petitioning Brethren were sent to the Tower. They were tried afterwards at the King's Bench Court for a Misdemeanor, their Petition being charged as a Libel, and were acquitted.

After his Deprivation he lived very privately. He died Nov. 24. 1693, in the 77th year of his age, at *Fresingfeld*, and was buried in the Church-yard there, by his own appointment.



*The* LIFE of *Dr.* GEORGE GRIF-  
FITH, *Bishop of St. Asaph.*



R. *George Griffith* was born at *Penrbyn* in *Caernarvonshire*, *Sept. 30. 1601.* His first education was at *Westminster* School, whence he went to *Christchurch*, and was elected Student. *Anno 1619* he took Batchelor of Arts degree. He is generally commended for being a good Tutor in his College and a Preacher. He owed his Preferment to *Dr. John Owen* his Predecessor in the Bishoprick of *St. Asaph*, whose Chaplain he was. And we may guess it was for his eminence in Learning and Piety, and zeal for the Church, if we consider that it was Archbishop *Laud* whose endeavours advanced *Dr. Owen* to the See.

This method of recommending our Bishop's memory to the World is not the most popular. But I am writing to the Few, not to the Many. It is too visible that with the greatest part of the Nation the Archbishop himself wants his Defenders. It were vain to set out Principles to be admired by those that have none; to court the applause of those that can't distinguish Zeal from Heat, Moderation from Indifference.

The vile productions which almost every day furnishes from Libertines, Free-thinkers, Decriers of Authority and Order, amongst all the mischief they do upon the weak and injudicious, must have the



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the good effect of *Confirming the Strong*, by the deformity of their own figure. What is a greater support to a good Cause than to find it attack'd and annoy'd by forgery and senseless scandal? Than to find from what quarter come the Contributions which maintain the Levellers of Fame and Merit?

Bishop Owen first preferr'd Dr. Griffith to the Rectory of *Llanvechen* in *Montgomeryshire*, which he left for *Llanymyneck* upon the borders of *Shropshire* and *Montgomeryshire*. He took Doctor's degree about the year 1635, about which time he was Canon and Archdeacon of *St. Asaph*. *Ant. Wood* questions whether he did not keep his Parsonage during the times. His reason of thinking he did, was probably that at that place he wrote some of his Pieces, particularly that against *Vavasor Powell*. Yet the Character he has of doing Services to the King and to the Church, and disputing with Itinerant Preachers, and keeping up the Offices and Ceremonials of the Church in the time of the Rebellion, would make one rather believe he was ejected from the Living as well as from the Canonry and Archdeaconry. He might have some being in his Parish, and having nothing more to lose, might use greater freedoms in his Disputations, as we are assured he did, than a Man the Rebel Power had under their Thumb. He had *Malignancy* enough about him to make him obnoxious, and probably a *scandalous Minister*. And there are no instances that I find of an unejected Cavalier, who did not keep very close, and avoid all opportunities of contradicting his Masters.

There were so few that ventured at keeping up the Service of the Church, except in the most private manner, that it was very difficult to get education for Boys, but where they must be trained

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up in the way then in fashion. There was one Boarding-House at *Hadley* or *East Barnet* near *Enfield Chace*, where a number of Cavaliers sons were taught for some years. A stout old soldier that was stript of all, took up this employment for bread. He kept most at home, and had the reputation of being hardy as well as poor, so that he had a protection against the Covetous and the Cowardly. This Gentleman entertained an Abdicated Clergyman who taught the Languages, and officiated as Chaplain. He gave great satisfaction to the Parents of the Scholars, and fitted many for the Universities, where they made afterwards a good figure, and were, some of them, considerable in the Church and State.

Some of these Gentlemen were pleased with relating their way of life in this Concealment. They said the Master of the House had the reputation of a Highwayman, which made little Spies and Informers overlook him out of fear. And the greater apprehended there was nothing to be got from him but blows. And some pretence it seems there was for calling him so. For he had several times pursued Plunderers and Sequestrators, before the King's Affairs were quite desperate, and taken away not only their spoil, but what else he could find in their possession.

In those days lived one *Vavasor Powell*, born in *Wales*, of mean extraction, no parts but assurance, who, about the time *St. Paul's Church* was turned to a Stable, from an *Hostler* became a Student of *Jesus College*. Thence he came to *Clun* in *Shropshire*, was Schoolmaster and Curate, but forged his Orders, erasing out of another Man's Letters of Orders the name, and inserting his own. For this crime, and his seditious behaviour, he narrowly 'scaped hanging. His own Country being too hot for him, he removed to *London* to exercise



exercise his pretended Gifts. And considering he had one Talent, superior perhaps to any man of his age, which was Confidence, he would not let that lie in obscurity. He went Teaching from place to place, till at length he procured for himself one hundred pounds yearly salary out of the Revenue of the sequester'd Preferments. Being a Leader of the Itinerants and Stipendiaries in *Wales* he increased his Income. To these he was introduced by a Certificate of his behaviour and his gifts from the *Prolocutor Herle*, and seventeen other Members of the Assembly of Divines, who by this time grew Motley, by receiving Independent Members. *Stephen Marshal* had, it seems, questioned his Orders, and put him upon being ordained by the Presbytery. He answer'd, *he was willing to be tried as a Christian and a Scholar, but had some doubts about Ordination.* And they that write an account of him could not discover whether he was *Anabaptist*, *Fifth-Monarchy Man*, or *Millenary*, only negatively that he was not *Presbyterian* or *Independent*.

To give one instance of his hardiness, he seems to have vyed with the great *Cromwell*, which was the bolder Man. Indeed they were Latitudinarians alike, and pretended Enthusiasts. For except *Venner* and his Clan, who stood it out against Numbers, as if they really believed *Ten were to chase a Thousand*, 'tis hard to imagine any of those that had brains enough to lead a party, had so little as to believe themselves when they talked to the long-ear'd rout. He spoke against *Oliver* to his face, preached publickly at him, and wrote letters to him for two years together. He call'd him to account for acting as Protector, for doing all that as a single person which had been condemned in a King. For this he was several times put in prison. He shewed sufficiently that his

I 2 enmity

enmity was not against him, as *Colonel Titus's*; when he wrote, *Killing no Murther*; for he headed a party of his Brethren against the Cavaliers upon their rising at *Salisbury*, and kept them under in *Wales*. He raised himself to a good Estate, but thought fit to purchase in other names. He bought some of the King's Fee-farm Rents and Manors, and built himself a magnificent Seat in *Montgomeryshire*.

This is the Man who drew out *Dr. Griffith* to dispute with him. He made a bold challenge 1652, to any Minister or Scholar that opposed him, and sent it out in Writing. The questions were, (1.) *Whether your calling or ours (which you so much speak against) be most warrantable, and nearest to the Word of God.* (2.) *Whether your mixt Ways or ours of Separation be nearest the Word of God.*

The Doctor accepted his Offer, and wrote back to him in *Latin*. This he answered in barbarous and wretched *Latin*. Then the Doctor rejoined, and criticised upon the language of *Powell*. A day at length was fixed, and they met in company of Friends on both sides to try the fortune of the day. *Powell* was so far defective in the Laws and Rules of Arguing, to which the other held him, and without which no Dispute could ever be ended, that he submitted to superior force. But he had a *Corps de Reserve*, he got a Relation of the Engagement put into the News-paper, and there brought himself off Conqueror. This forced the Doctor to publish a true account of the whole affair, which was printed at *London* 1653. It was certainly without hopes of convincing the Wretch, that a Man of Learning would enter the Lists with him. But the Doctor was loth to lose an opportunity of letting his Followers into a knowledge of his Ignorance and Self-conceit. They would,



## Bishop of ST. ASAPH. 113

would, perhaps, have taken him for as invincible as *Cromwell*, if his Weakness had not been exposed.

Dr. *Griffith* was Author of some other Tracts. One entitled, "Some plain Discourses on the Lord's Supper, instructing the ignorant in a due preparation for that Holy Sacrament, and representing the great danger of Communicating amiss."

In the Convocation 1640 he made a motion for a new edition of the *Welsh* Bible set out by Bishop *Morgan* of *St. Asaph* many years before.

Upon the Restauration this pious Man for his Merit and his Sufferings was advanced to the See of *St. Asaph*. He was consecrated in *Henry VIIIth's* Chapel *Octob. 28, 1660*, and held his Archdeaconry in *Commendam*. In 1662 he was in Convocation, and concerned in drawing up the Act of Uniformity, in fitting the Common Prayer for the present time. And he is thought to be sole compiler of the Office for Baptizing the *Adult*.

He set about translating the Common Prayer Book into *Welsh*, but it doth not appear that he finished it. He died *Nov. 28, 1666*, and was buried in the Choir of his Cathedral, having lived sixty-five years.





*The* LIFE of Dr. HENRY GLEM-  
HAM, *Bishop of St. Asaph.*



R. Henry Glemham was born in *Surrey*. He was a younger Son of Sir *Henry Glemham*, of *Glemham* in *Suffolk*, Knt. by *Ann* his Wife, eldest daughter of Sir *Thomas Sackville*, Knt. Earl of *Dorset*.

It's probable he was a Kinsman of the great Sir *Thomas Glemham*, who was a Commander for King *Charles I.* and that his Preferment came partly from his relation to so worthy a Man. He was Governor of *York* and of *Oxford*, the first of which he was left in by Prince *Rupert*, to give it up, and the latter he could not hold against the power of *Fairfax*. Lord *Clarendon* saith of him; “ That he  
“ was a Gentleman of a noble extraction and a  
“ fair fortune, though he had much impaired it,  
“ he had spent many years in Armies beyond the  
“ Seas, and he had been an Officer of good esteem in  
“ the King's Armies, and of courage and integrity  
“ unquestionable.”

Upon the surrender of *Carlisle*, the same Author saith; “ Sir *Thomas Glemham* at the same time came  
“ to the King at *Cardiff* with about two hundred  
“ Foot, which he had brought with him out of the  
“ Garison of *Carlisle*; which place he had defended  
“ for the space of eleven months against *David*  
“ *Lesley*, and till all the Horses of the Garison were  
“ eaten, and then had rendered upon as honour-  
“ able conditions as had been given upon any  
“ sur-



## *The Life of Dr. GLEMBHAM, &c.* 115

“ surrender. *David Lesley* himself conveyed him  
“ to *Hereford*, where he join'd with the other part  
“ of that Army, and from thence *Sir Thomas*  
“ *Glembam* came to his Majesty at *Cardiff*.”

*Dr. Glembam*, at sixteen years of age, became a  
Commoner of *Trinity College Oxford* in the year  
1619, under the tuition of *Mr. Robert Skinner*.  
He took his degrees in Arts regularly, went into  
Orders, and had good Preferment. He was a  
great Sufferer for the Royal Cause, but what his  
Revenue was, or where it lay, is not to be re-  
covered. This amongst a great number of others  
is lost to Posterity for want of a more early Search.  
*Dr. Walker* \*, who neglected no opportunities,  
assures us; “ In a word, as the Numbers of the  
“ Clergy sequestred in the few Counties, concern-  
“ ing which I accidentally received particular helps,  
“ do notwithstanding appear very short and de-  
“ fective (by more than the one half in one at least  
“ even of these) and as in several of the many re-  
“ maining Counties (if the state of the Diocese of  
“ *Carlisle* will be allowed to give the proportion)  
“ well near four parts in five of the sequestred  
“ Clergy are yet wanting; so must it be deemed  
“ a very modest computation, to say, upon the  
“ whole, that the names of above one Moiety  
“ of the Parochial Clergy continue still un-  
“ discovered.”

Nor have later endeavours to obtain some me-  
morials of *Dr. Glembam* been to any purpose.  
The family, who till within a few years resided at  
*Glembam Hall*, are now extinct, and the Estate  
sold into other hands. Thus much is known of  
him, that upon the Restoration he was made  
Dean of *Bristol* in the room of *Dr. Matthew Nicolas*  
then preferred to the Deanery of *St. Paul's* in

\* Sufferings of the Clergy. Part I. page 204.

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*London:* That six years after, upon the death of Dr. *George Griffith*, he was promoted to the See of *St. Asaph*, which he enjoyed till *January 17. 1669.* He died at the family-seat in *Suffolk*, and was buried in their vault in the *Parish-Church of Little Glemham.*

It is the fate of this Prelate to fall under the lash of Bishop *Burnet*, at least we cannot be sure but he comes into the number upon the year 1667. “The King was highly offended at the behaviour of most of the Bishops, and he took occasion to vent it at the Council-board. Upon the complaints that were made of some disorders, and of some Conventicles, he said, The Clergy were chiefly to blame for these disorders: For if they had lived well, and had gone about their Parishes, and taken pains to convince the Nonconformists, the Nation might have been at that time well settled, but they thought of nothing but to get good Benefices, and to keep a good table. This I read in a letter Sir Robert Murray sent down to Scotland.”

Before I go farther, I must observe one thing of the *Stuartine* Retainer of Scandal: That he places this, taken from the Bishop, upon the year 1671. It's true, it would have served his purpose for an abuse of the Bench at any time, and at all times, For he puts it under the head of, *Bishops and Clergy Persecutors.* And though many of the Sees were filled with different men in 1671. from those that possessed them four years earlier, the charge must be fixed upon their Successors.

I have now an instance of his sagacity in concealing the Authority upon which the other founds the Story, that is, the Letter of Sir *Robert Murray.* If it is not his opinion, it is mine, that Sir *Robert* would not write such a Letter to expose the King, and do no good.



—*Fas est & ab Hoste doceri.* Virg.

The Bishop, in his *summary of Affairs before the Restoration*, gives this of Sir Robert. “ Among  
 “ others, one Sir Robert Murray, that had married  
 “ Lord Belcarras’s Sister, came among them : He  
 “ had served in *France*, where he had got into  
 “ such a degree of favour with Cardinal Richlieu,  
 “ that few Strangers were ever so much con-  
 “ sidered by him as he was. He was raised to be a  
 “ Colonel there, and came over for Recruits, when  
 “ the King was with the *Scotch Army* at *Newcastle*.  
 “ There he grew into high favour with the King,  
 “ and laid a design for his escape, of which I have  
 “ given an account in Duke *Hamilton’s Memoirs*.  
 “ He was the most universally beloved and esteemed  
 “ by men of all sides and sorts, of any man I have  
 “ ever known in my whole life. He was a pious  
 “ man, and in the midst of Armies and Courts,  
 “ he spent many hours a day in devotion. He  
 “ had gone through the easy parts of the Mathe-  
 “ matics, and knew the History of Nature be-  
 “ yond any man I ever yet knew. He had a  
 “ Genius much like *Peiriski*, as he is described by  
 “ *Gassendi*. He was afterwards the first former of  
 “ the Royal Society, and its first President ; and  
 “ while he lived, he was the life and soul of that  
 “ body. He had an equality of temper in him  
 “ that nothing could alter ; and was in practice  
 “ the only *Stoick* I ever knew. He had a great  
 “ tincture of one of their Principles, for he was  
 “ much for absolute decrees. He had a most dis-  
 “ fused love to all Mankind, and he delighted in  
 “ every occasion of doing good, which he managed  
 “ with great discretion and zeal. He had a  
 “ Superiority of Genius and Comprehension to  
 “ most men ; And had the plainest, but withal the  
 “ softest

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“ softest way of reprovng, chiefly young people,  
“ for their faults, that ever I met with.”

If this Character be just, Liberty of Conscience indulges me to give him up his Letter again. Better half the Historians we have, should, by a general *Spunge*, be sent to the Grocers, than so amiable an example of Virtue be dressed up in a Fool's Cap and Bells.

Can this *Stoick* libel the King and the Clergy? Must he be represented Treacherous and a Blab? Rather let *Lauderdale* be *second-sighted*, as he is giving evidence against this Defamer of *Murray*\*.

“ *He assured the King that I had been the Incen-*  
“ *diary, that I had my Uncle's temper in me, and*  
“ *that I must be subdued, otherwise I would embroil*  
“ *all his Affairs.*”

This Accusation is plainly made up of two different pieces. *The King was offended at the behaviour of most of the Bishops*: The preceding Paragraph lets us into the meaning of this; That they had stood by the Earl of *Clarendon*, when his Majesty had been prevailed upon to drop him. This might disgust him, but does not reflect upon them if they acted upon honour.

Supposing at last Sir *Robert* had wrote thus much; I would account for the other, as wrote next to it in the Common-Place Book, under the head of Abusing the Clergy, though Sir *Robert* is made Voucher for both.

This is removing the Charge from the Guilty to the Innocent: Because the Bishops did not vote to please the King, he falls upon the inferior Clergy, who had not a Vote by which they could offend him.

Let us hear him out. “ And it agrees with a  
“ Conversation that the King was pleased to have

\* On the Year 1673.



“ with myself once, when I was alone with him  
 “ in his Closet. While we were talking of the  
 “ ill-state the Church was in, I was struck to  
 “ hear a Prince of his course of life, so much  
 “ disgusted at the Ambition, Covetousness, and  
 “ the Scandals of the Clergy. He said, if the  
 “ Clergy had done their part, it had been an easy  
 “ thing to run down the Nonconformists: But he  
 “ added, they will do nothing, and will have me  
 “ do every thing: And most of them do worse  
 “ than if they did nothing. He told me he  
 “ had a Chaplain that was a very honest man,  
 “ but a very great Blockhead, to whom he had  
 “ given a Living in *Suffolk*, that was full of that  
 “ sort of people: He had gone about among  
 “ them from house to house; though he could  
 “ not imagine what he could say to them, for he  
 “ said he was a very silly fellow: But that he be-  
 “ lieved his Nonsense suited their Nonsense, for  
 “ he had brought them all to Church: And in  
 “ reward of his diligence he had given him a  
 “ Bishoprick in *Ireland*. ”

Here's more *Nonsense* than ever was known to  
 come from that Prince before or since. But we  
 are bound to believe it, tho' ever so unnatural,  
 because God is called upon, at the first setting out,  
 to be witness to the Truth of the whole! The way  
 of gaining Dissenters is first said to be, *running*  
*them down*, by which one would understand, put-  
 ting Laws in execution against them. And this  
 was agreeable to the Method taken by the King  
 and Bishops both, upon their obstinate adherence  
 to trifles, and getting into Plots if they were not  
 humoured. This is frequently called, by them and  
 their Abettors, *Persecution*. This is what the King  
 complained was put upon him singly, *if he com-  
 plained at all*, and that others, for fear of being  
 called Persecutors, would not obey his orders.

But

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But what is all this to *Going from house to house*? Has the King any where enjoined that? Could he have any hopes it would prevail, unless some greater forwardness to be informed had ever appeared? Is this of *going from house to house*, a comment upon *Running them down*? This is childish Talk, Force explained into Persuasion; suited to their Readers. This *going from house to house* too must be ridiculed, as what none but a silly Fellow would undertake, or could be successful in!



*The* LIFE of Dr. ISAAC BARROW,  
*Bishop of St. Asaph.*



**D**R. Isaac Barrow, was a Native of *Spiney Abbey* in the County of *Cambridge*: His Education was at *Peter-House* in the University of *Cambridge*. Of this College he was chosen Fellow, and turned out by the Presbyterians about the year 1643. It is for the glory of this Society, as appears from Dr. *Walker*, that every one of them was ejected except Dr. *Francis* a Physician. So that if there be any Jest in *Religio Medici*, it was applicable there. Sir *Thomas Brown*, who, I think was the inventor of that title with which his Profession have been of late years upbraided, used it in a good sense, and is himself certainly clear of that which is reckoned a common Imputation.

The



The Craft of Physick, distinguishable from the Art, consisting in Address and Obsequious regard to the humours of Man and Womankind, might indispose the Doctor for a stern and resolute behaviour, which would be construed something like rudeness. Habit of Complaisance, Politeness, and Good Breeding, as requisite as a Gilt Chariot to acquire Respect, might have so far softened his Judgment, as to render him more sociable, and less censorious. He was the single man out of twenty-two Fellows, that did not compliment the Earl of *Manchester* with their Integrity. So great and so strenuous Assertors of Truth, as Dr. *Cosin* their Master, afterwards Bishop of *Durham*, and Mr. *Isaac Barrow*, were a sort of Standard to the rest, from whence they could not fly, without the greatest Contempt and Ignominy.

Of the twenty-one ejected Fellows, Dr. *Joseph Beaumont*, lately Master, and *Regius* Professor of Divinity, was one. Mr. *Crasbaw* was another, a friend of Mr. *Cowley*, who has embalmed his memory by a Poem.

Mr. *Barrow* did not only affront the Covenant, by not swallowing it, but he was one of those who compiled a Treatise against it. Mr. *Gunning*, *Ward*, and *Barwick*, had their part in the Work. The two first of these were afterwards Bishops, the third Dean of *St. Paul's*.

The Covenant-makers had two views: One to mislead honest people, who were weak and easily imposed upon; the other to choak men of Resolution, and to make them disgorge their Preferments. For this was a Test so scandalously full of Perjury, as left a Man of tolerable sense, no room to ask himself the question, whether he could honestly do it or not. He might have a debate in his breast whether he should take it or starve; but there was no pretence for the most subtile Arguer in

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in the World, to distinguish and explain away the monstrous iniquity of it, to smooth and soften it into an intention of publick good.

Some influence the Hypocrisy of it might have upon irresolute and unguarded Minds, which this pious Confederacy of Writers warned the people against. The Word of God being the rule by which *Doctrine, Worship, Discipline, Government* were to be formed, had a good face enough, and as good as it needed to have, provided the heart had gone with it, and provided it had been taken by none but those whose business it was to concern themselves in the Affairs of the Church: For that surely is a material distinction. Shall a man swear or covenant to do a thing that he has neither Understanding nor Authority to undertake? Then the great care that was taken of the King's person and his honour, was to mislead the unwary into an opinion of their Justice and Humanity. As to Incendiaries, who would not discover them, and swear to discover them? They knew how to paint every honest man with a dark Lanthorn in his hand.

These Covenanters fought for the King, when they charged him with Horse and Foot, and shot bullets at him! And they made him a glorious King, as they gave him opportunity of shewing his Courage in War, and his Clemency in those few Victories he obtained.

The Covenant seems to be revived against his Memory, or a New one made to render it odious for, the reverse of his genius, Cruelty. Yet would *Lucan* have said in earnest of him;

*Aufer ab aspectu nostro funesta satelles  
Regis dona tui, pejus de Cæsare vestrum,  
Quam de Pompeio meruit scelus: Omnia belli  
Præmia Civilis, victis donare salutem,  
Perdidimus* ———

In



In the year 1644. Mr. *Barrow* and his Friends, having no more to do at *Cambridge*, nor any Security there, left the place. He went in company of Mr. *Peter Gunning*, fellow of *Clare-Hall*, to *Oxford*. They were intimate and very dear to one another, as well in their youth as afterwards. At this time the King had Head quarters there. Dr. *Pink*, Warden of *New-College*, well-spoken of for his Learning, Loyalty, Hospitality, and Good Government of his College at all times, and of the University when *Vice-chancellor*, received these two Pilgrims: He entred them Chaplains of *New-College*, and appointed them Lodging and Diet. They became in a little time well known and esteemed in the University. But they found themselves again set adrift, upon the Surrender of the place to the Parliament forces. Nothing particular is remembred of Mr. *Barrow* till the Restoration, only that he suffered amongst his Brethren for Malignancy.

He was restored to his Fellowship of *Peter-House*, and made Fellow of *Eton College*. In his Fellowship he was re-instated by the *Earl of Manchester*, June 20. 1660. by a Warrant directed to him from the House of Lords. The Warrant expresseth that Mr. *Barrow* was wrongfully ejected. This was a kind of Hardship upon that noble Lord: But he had gone through so much dirty Work, that he was past being squeamish. For his Lordship was the man that had turned him out. In 1662. he was made Bishop of *Sodor*, or the Isle of *Man*. The See had lain vacant for some years, ever since the death of Bishop *Parr*, which was in the time of the Usurpation. He had held it from 1635. saith *Ant. Wood*. Dr. *Heylin* fixes his Installation in 1641. and writes him *Richard Parry*. With this Dr. *Barrow* held his Fellowship of *Eton* in *Commendam*. His nephew  
Dr.

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Dr. *Isaac Barrow*, Master of *Trinity College* in *Cambridge*, preached the Consecration Sermon. In 1664. he was made Governor of the *Isle* by the Earl of *Derby*, and continued it as long as he was Bishop there.

It must be esteemed the greatest happiness that ever befell the poor Inhabitants of that Spot of Earth, that they were under so generous and publick-spirited a man. He purchased of the Earl of *Derby* all the Improvements of the Island, and settled them upon the Clergy there. He collected for this charitable purpose a thousand and eighty pounds odd Money. The people there are so poor, that they could not have afforded a tolerable maintenance for the Priesthood. He got one hundred pounds a year, the gift of King *Charles II.* settled also towards the Support of the Clergy, which was in danger of being lost. He gave out of his own Money, one hundred thirty-five pounds for a Lease upon Lands of twenty pounds *per annum*, which is settled towards the maintenance of three poor Scholars in *Dublin College*, that in time there might be a more learned Clergy in the Island. He ordered every Incumbent to teach School in his Parish, and allowed thirty pounds *per ann.* for a Free-school, and fifty pounds *per ann.* for Academical Learning. Mr. *Sacheverel*, who has written an account of the *Isle of Man*, acknowledges, 'tis to his Industry they owe all that little Learning they have; and to his Prudence and Charity, the poor Clergy owe all the bread they eat. Amongst other Acts of Generosity, he gave Ten pounds to make a Bridge over a dangerous Water.

If we consider the small Income he had to do all these things, we must reckon him amongst the first rate Benefactors we have upon record. The Character he had in the World, entitled him to the



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the favour of such as he would ask for their pious contribution.

To shew the poverty of the place, I have heard some of the Inhabitants say, They are not allowed to sell their Lands except for want of Bread. And farther, that they complained of their Governor Colonel *Sanby* for an oppression, in as good an Action as he was capable of performing for them, only because they were put to some expence by it, which they thought hard to bear. They had no Chimnies in their Houses, but the smoak came out at the door place, which was always open: They had not boards for a door, and at night fixed a bundle of Bushes in the room of one, which is called, *Making the Door*; and the penalty of removing this in the night is equal to that of Burglary.

The Governor observing the people had generally sore Eyes, attributed it to their being so much in the Smoak, and obliged them all to build Chimnies. The Wood that they must have to split, and for Withs to hold the Clay together, was to be fetched from *Scotland*, which they very unwillingly were brought to.

What our Prelate did for so miserable a sort of people, proclaims him merciful and munificent. It might, one would think, have skreen'd him from the general Imputation thrown upon the Bishops by *Bishop Burnet*, and the *Stuartine*, mentioned in the Life of *Dr. Glembam*. For he was a Bishop in the year 1667, when the first brings his accusation, and in the year 1671, when the other is pleased to repeat the Scandal.

Upon Bishop *Glembam's* death, the King advanced *Dr. Barrow* to the See of *St. Asaph*, which was in the year 1669, which Diocese he governed eleven years. His publick Acts here were of the same nature as in the Island. He began with his

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Cathedral Church, chiefly the North and South Isles, which he repaired and new covered with Lead: The East part of the Choir he wainscotted. The Palace being out of repair, he expended a great deal in fitting it up, and some new Building. More was laid out upon a Mill belonging to it. The year before he died, he built an Alms-house for eight poor Widows, which he endowed with twelve pounds *per annum*, for ever. He at the same time obtained an Act of Parliament, for appropriating the Rectories of *Llaur-baiader* and *Mochmant* in *Denbighshire* and *Montgomeryshire*, and of *Skeiving* in the County of *Flint*, for the repairs of the Cathedral Church of *St. Asaph*, and the better maintenance of the Choir there: And for uniting several Rectories, that were *Sine Cures*, with their Vicarages, in his Diocese. He intended a Free-school at *St. Asaph*, and had gone so far in it, that his Successor recovered of his Executors two hundred pounds towards it.

This pious Prelate died at *Shrewsbury*, *June 24*, 1680. Dr. *Stratford*, Dean of *St. Asaph*, afterwards Bishop of *Chester*, performed the Burial Office. The place was of his own choosing in the Cathedral Church-yard, on the South-side of the West door.

We must not leave him here, but insert his Epitaph, from which, though it did not give, occasion was taken to call him Papist, or Popishly affected.

*Exuvia Isaaci Asaphensi Episcopi, in manum Domini depositæ, in spem lætæ Resurrectionis, per sola Christi merita. O vos transeuntes in Domum Domini, Domum Orationis, orate pro Conservo vestro ut inveniatur Misericordiam in die Domini.*

This Inscription upon a brass plate, to be fastned to the Stone which covers him, it is agreed, was provided by himself.

That



That which Mr. Herbert Thorndike appointed for himself in *Westminster-Abbey*, is to the same purpose:

*Hic jacet corpus Herberti Thorndike, quondam hujus Ecclesie Præbendarius, qui Vitæ veram Reformatæ Ecclesiæ rationem & modum precibus studiisque persequabatur. Tu, Lector, requiem ei & beatam in Christo Resurrectionem precare.*

These two great Men held this Opinion in common with the Church of *Rome*; but it doth not prove them of her Communion, when they were plainly Members of another. They might with as much Justice have been called Quakers, if they had, contrary to custom, used the pronouns *Thee* and *Thou*, or refused to daff their Hat.

Bishop Gunning hath met with the same fate, being called a Papist for maintaining the *Fast of Lent*. By the same rule he might have been a *Mahometan*, since the *Alcoran* enjoins Fasting.

There is no question to be made but some sort of Petition hath been antiently put up for the Dead, at the time of their Funeral, or in Commemoration of them afterwards. This was a practice before the broaching of Purgatory. What was the meaning of this Prayer is not well understood. The words were general, either for Light, Peace, or Joy, or for all the three. There is a Sense in which they may be used without offence; if no more be meant than a Prayer for hastening the Resurrection, in which both Dead and Living are concerned. Beyond this they have been stretched, indeed beyond what can be justified from primitive Tradition. Light and Joy are most fairly interpreted of Resurrection. The first cannot well be otherwise understood; of what use can Light literally meant be to the Dead?

There is a Sense in which many a Good Man might bespeak the Peoples Prayers: That his

Fame and his Memory may be at rest from the Malice and Falshood that is employed to destroy it.

I don't pretend to expound the two Epitaphs this way, but leave them as I found them. Yet whether asked or unasked, it is but a debt to their Vertues and Pious example, to rescue them from those unfriendly Insinuations, and barbarous Insults with which Ignorance and Malice have loaded them.

There is something hard to be accounted for in the Pagan rites of Sepulture. What did the *Romans* mean by, *Terra sit illi levis precare*? If it had been their custom, as it was of elder Nations, to raise Piles of Earth or Stones upon a Malefactor, it might be a wish for a clear Character; but that account is not given of the matter by the Writers upon Antiquity, nor any other that is satisfactory. *Martial* makes a Jest of it. It was a form taken up, perhaps, so early, that the reason of it was lost; something owing to the once prevailing doctrine of Transmigration of Souls.

This we have at large in *Virgil* \*, whether as his own opinion, or the opinion of the *Romans* in general, we are left to guess: Or whether, indeed, to shew his acquaintance with the Tenets of other learned and polite Nations. Yet so particular the Poet is in his Description of the State of the Dead; of the Judgment and Punishments of the Vicious; of the serene and delightful abodes of the Vertuous; of the Reliques of Inveterate Vice, and Spots of Sin, and the various Penances enjoin'd, as *Dryden* in his Translation expresseth it, that he seems, though in a Poetical way, to give us his own Sense of the matter. He, that from reasoning had advanced so far, may justly be supposed to make the proper Conclusion. The unequal Success of the

\* *Æneid. lib. 6.*



Good and Bad, confident as he was of the beauty and original of Vertue, convinced him of a future more equal Retribution. He was unwilling to believe unhappy Mortals consigned to perpetual tortures, and therefore, after a thousand years refinement, brought the Souls into fresh bodies again.

Though, in common with other Poets of *Greece* and *Rome*, he had learned much from those who had read the *Jewish* Law, History, and Prophecies; in this point he is so much clearer in his notions of Futurity than the *Jews* were, that he could not have taken them up there. On the contrary, some opinions were got amongst the *Jews*, at least amongst the unlearned part of them, which they certainly had from the pagan Philosophy: Particularly this of Transmigration, which *Glanvil* builds upon to prove his doctrine of *Pre-existence of Souls*. Our Saviour was asked by his Disciples, upon the cure of the Man born blind, \* *Master, who did sin, this Man or his Parents, that he was born blind?*

If we consider in what early ages of Christianity the practice of offering up a Petition for the Dead arose, we may imagine the first of it was no more than a sort of acknowledgment that the person deceased was in the Communion of the Church, and a desire that the time might be hasten'd when he should be re-united to the rest of the Faithful: That the Dying man requested it, as a Proof of his Faith in a Resurrection. In time more than this was intended by it, though the form, *Cujus animæ propitiatur Deus*; and the other *Orate pro animâ*, may be interpreted in this restrained Sense. They came at length to praying for the *Health* of the Soul, and the *Good Estate* of the deceased; at last, for the remission of their Sins, for comfort and refreshment in a state of Dissolution, for ease from those pains they suffered before the Resurrection.

\* John ix. 2.

Whatever is meant by the *Health* of the Soul, it must be figuratively used. If they that broached the term, meant no more than is above admitted to be of antient practice, they might have expressed themselves so as to be better understood, and to give less offence. It is indeed called an Act of *Charity*, and so it would be, if we were sure it could be of any benefit to the Dead, in the Sense some people use it. In this Sense we do an act of Charity, if we acknowledge those that died in the Faith to be a part of the Christian Body, and to have had the same expectations with ourselves, for the prosperity of which aggregate Body, we put up our Supplications.

That the Prayers and Oblations of the Primitive Church for the Dead, were with the Intention above described, and only for the Faithful departed, will, I presume, appear from the Writings of the Fathers. I confess the Quotations generally brought are used to prove more, but they are overstrained by many Authors, having a desire to build more upon them than the foundation will bear.

Many of the Fathers are produced in a late Treatise, to which I refer, because the Quotations are more at large, and because the Original is in the Margin, which if I were to insert, would swell my Book beyond the bulk proposed. The title of it is; “ The Doctrines of a middle State  
“ between Death and the Resurrection: Of Prayers  
“ for the Dead: And the Necessity of Purifica-  
“ tion; plainly proved from the Holy Scriptures;  
“ and the Writings of the *Fathers* of the *Primitive*  
“ *Church*: And acknowledged by several Learned  
“ *Fathers*, and great Divines of the *Church* of  
“ *England*, and others since the *Reformation*.

By the Honourable Archibald Campbell.

London:

Printed 1721.

From



From these Quotations put together, four things may be gathered, whether justly or not, let an Impartial Reader judge.

1. That many of the expressions in these Writings are to be understood of a Resurrection; of the Completion of Bliss at that time, and no otherwise.

2. That many of the rest are capable of that restrained Sense.

3. That some others are Improvements made upon antient Practice and Tradition, by the strength of Fancy and private Opinion.

4. That some of them are so hard to be understood, that they ought not to be argued from.

The abovementioned Author, in his 70th page, produceth *Tertullian* \*. I recite no more than what hath relation to Offices for the Dead. *Oblationes pro Defunctis, pro Natalitiis, annuâ die facimus: We make Oblations for the Dead, and for the Birth-days (of the Martyrs) at their yearly return.*

Again, the Father is dissuading a Widower from Marriage, † speaking of his deceased Wife, *Pro cuius spiritu postulas, pro quâ Oblationes annuas reddis: For whose spirit Thou makest request, For whom Thou renderest yearly Oblations.* - Of the duty of a Widow to her deceased Husband, he saith §, *Pro anima ejus orat, & Refrigerium interim adpostulat ei, & in prima Resurrectione Consortium, & offert annuis diebus Dormitionis ejus.* She prays for his Soul, and begs Refreshment in the mean time, and that he may be intitled to the first Resurrection; and offers for him on the Anniversary days of his death.

These expressions are general: That which is translated *Refreshment*, is figuratively meant, such as *Cooling* is to *Heat*. I say no more of it at pre-

\* De Coronâ Milit. cap. 1.

† Exhort. ad Castitatem, cap. 11.

§ De Monogamiâ.

sent, having an Authority shortly to produce where it is fully explained; only, this, that in the quotation which follows, we have the term signifying what the Blessed enjoy, not what they want.

The Author of the *Commentaries upon Job*, to be found amongst the Works of Origen, says\*, *Propterea & Memorias: We observe the Memorials of the Saints, and devoutly commemorate our Parents, or Friends who die in the Faith, Illorum Refrigerio gaudentes, rejoycing in their Refreshment, and requesting also for ourselves a pious consummation in the Faith. Thus therefore we celebrate the Death, not the day of Birth; because they which die shall live for ever. And we do celebrate it, calling together Religious Persons, with the Priests, the Faithful with the Clergy. Inviting moreover the Needy and the Poor, feeding the Orphans and Widows: That our Festivity may be for a Memorial of Rest to the Souls departed, whose Remembrance we celebrate, and to us may become a sweet Savour before the eternal God.*

St. Cyprian is cited by our Author, "That great light of the Church, who flourished before the middle of the third Century, in his 34th Epistle, writing of *Laurentius* and *Ignatius*, whom he owns to have received Palms and Crowns from the Lord for their Martyrdom, yet he adds": *Sacrificia, We offer Sacrifices for them, when we celebrate the passions and anniversary days of the Martyrs.*

From hence it appears, that these Offices were used in a great measure to express the adherence of the Living to the Principles and Expectations of the Dead; to assert their being Members of the Catholick Church; their obligation to communicate with it, and their readiness to submit to all the proofs of their Constancy which Providence shall

\* Origen. lib. 3. in Job.



require at their hands. And this is the strain in which this Office of Charity is frequently recommended, That those who discharge it are acting for their own benefit and advantage. These Martyrs cannot be supposed to stand in need of Prayers for bettering their State, for purifying them from the Pollutions of this Life.

St. Cyril, Bishop of Jerusalem, who flourished in the middle of the fourth Century, gives the form of Praying for the Dead at the Celebration of the Eucharist. \* Having mentioned, *Patriarchs, Prophets, Apostles, Martyrs*, he comes to *All the deceased Holy Fathers and Bishops, and absolutely for all those who have died from among us, believing their Souls will be much profited by the prayers which are offered up for them at the celebration of the holy and tremendous Sacrifice which lieth now before us.*

It is hard to conceive what benefit the Prayers and Oblations of the Church can be of to these here recited, except it be in the hastening their Completion of Bliss, or, as the Fathers express it, *The First Resurrection*. I do not in these find any thing prayed for in an intermediate State, which is comprehended under the terms of Light, Joy, Peace, Refreshment: But these are prayed for as the happiness of blessed Souls upon the Resurrection. Even in the quotation from *Dionysius*, falsely called *The Areopagite*, where speaking of one then dead, and whom he owned to be replenished with Joy, and then not in fear of a change to the worse, he declares, † *That the Bishops prayed for him, That God would forgive him all the sins which he had committed through human infirmity, and give him his place in the light and region of the Living, to the bosoms of Abraham, Isaac, and Jacob,*

\* Cyril. Hieros. Catech. Mystagog. 5. Sect. 5.

† Dionys. Arcopag. adscript. in Ecclesiast. Hierarch. c. 7.

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*into the place from whence Pain, and Sorrow, and Sighing flyeth.*

Even here we have nothing for bettering the Dead in an intermediate State, unless it can be understood of shortning that State; nothing upon which Purgatory can be founded.

St. Ambrose is introduced in his Sermon on the death of *Valentinian*, saying farther, \* *I will yet take upon me to intercede for him — Give me the holy Mysteries into my hands, and let us earnestly beg rest for him with pious affection.* Of him and his brother *Gratian* he saith, *O God most high, I beseech Thee that Thou wouldst raise these my dearest young Disciples at the first Resurrection; and that Thou wouldst make them amends for their untimely Death by an early Resurrection.*

To the same purpose are the Liturgies of St. *James of Jerusalem*, and of St. *Mark of Alexandria*: The latter I mention containing in fewer words the sense of both, † *O Lord, give rest to the Souls of our Fathers and Brethren, who hitherto have died in the Faith of Christ: And be mindful of our Ancestors which have been from the beginning, Fathers, Patriarchs, Prophets, Apostles, give rest unto all their Souls, O Lord our God and Governor, giving them plenty of thy good things in thy holy Tabernacles in thy Kingdom.*

In that of St. *Chrysostom* || Bishop of *Constantinople*, after mentioning those in the other Liturgies, we have also (prayed for) *Confessors*, and for every Soul perfected in the Faith, especially for our most Holy, Immaculate, Blessed and Glorious Lady the Ever-Virgin *Mary the Mother of God*, for St. *John the Forerunner and Baptist*, for the holy and famous *Apostles*, and for this Saint whose Memory we celebrate.

\* St. Ambros. Orat. de Obit. Valentin.

† Liturg. St. Marc.

|| Liturg. St. Chrysostom.



What the Author saith upon this part of the Liturgy ought not to be left out, because on it is founded an Argument sufficient to set aside prayers directed to the Blessed Virgin.

The objection that is made to Praying to Saints is this, That they cannot hear us; That it is attributing Omniscience to them; for how else should they know our desires? But if, according to the Fathers, they are in a state to be prayed for, they are not in a state to be prayed to.

“ By praying \* for the Blessed Virgin in this Liturgy, it is plain the Fathers of this Age had no notion of her being carried up to the Highest Heavens without Dying, which the Papists celebrate with an anniversary solemnity: Far less did they imagine it was proper to Pray to her, and this is agreeable to what I have already cited from St. *Jerom*, who believed her in Paradise, and not in the Highest Heavens; when he saith in his Epistle to *Paulina*, that in Paradise they enjoy the Company of Angels, Reign with Christ, and are with *Mary* the Mother of our Lord. Now St. *Jerom* flourished from the year 370 to 420; so that then the Blessed Virgin was not prayed to, and here we find her commemorated and prayed for, which shews that these Fathers believed a middle State, and that even the Blessed Virgin was not excepted in taking it in her way to Glory.”

These are Mr. *Campbell*'s words, which I was obliged to repeat so far, to give the force of his Argument.

There is no reason to doubt St. *Jerom*'s belief of an intermediate State between Death and Resurrection. Yet he seems here to be describing Heaven, where he saith Christ reigns; and by a com-

\* Doctrines of a Middle State, &c. p. 76.

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mon figure describing what will be, as if at present it were. If Invocation of Saints was not at the beginning of Cyril's time crept in, it did soon after; we find St. *Augustine* recommending it; † “*Vos igitur qui meruistis consortes fieri superiorum Civium & perfrui æternæ Claritatis gloriâ, Orate pro me ad Dominum ut educat me de isto carcere in quo teneor captivus & ligatus.*” O ye whose Merit hath entitled you to be partakers with the heavenly Citizens, and to enjoy the glory of the eternal brightness, Pray to the Lord for me that he will conduct me out of this prison, in which I am bound and captive.

Mr. *Campbell* in his next Paragraph saith this; “And, by praying for *Light, Rest, and Refreshment* for the Faithful departed, it appears, that they who thus prayed for them did believe that they had some degrees of removeable *Darkness, Disquietude, and Fatigue* not at all inconsistent with being on the Right Hand side of *Hades*, under which they laboured, and from which they might be delivered by such Prayers.”

If that be the meaning, it is much the Fathers already quoted from Mr. *Campbell*, and many more that are not quoted, because they speak just to the same purpose as the other; that the Liturgies mention'd already, and those others passed over, because they were the same, should not specify some of those evils under which the Faithful in *Hades* labour: That none express this *Darkness, Disquietude, Fatigue*, that it might appear our duty to petition out of Charity against them.

I cannot otherwise understand the Prayer of St. *Gregory* in the ensuing page than for the Completion of Bliss; *Lord, Remember all thy Servants, both Men and Women, who have gone before us with*

† Tom. 3. De Spiritu & Animâ, p. 898.



the sign of Faith, and do sleep in the Sleep of Peace. Lord, we beseech Thee, that Thou wilt vouchsafe unto them, and unto all that rest in Christ, a place of Refreshment, of Light, and of Peace.

They are said to sleep in the sleep of Peace, yet the Prayer for them is, That they may have a place of Refreshment, of Light, and of Peace.

By sleeping in the sleep of Peace, nothing surely can be understood but being at rest or sleep, *sub signo Fidei*, under the sign of Faith, sealed, consigned to a place of Refreshment, Light, and Peace. It is therefore the sleep of Peace, because it is the sleep out of which they awake to Peace. Otherwise it is praying for that which the Prayer acknowledges the Person prayed for is already possessed of.

That *Refrigerium*, Refreshment, is meant of a future State, is plain from Dr. Grabe\* quoted in the next Page of Mr. Campbell; "As to *Trisina* or *Tryphæna's* begging *Thecla* to pray for her daughter *Falconilla*, that she might be translated to a place of *Refreshment* (as it is in the *Latin* copy) or to eternal Life (as it is in the *Greek*) it is so far from proving the Acts of *Thecla* to be modern, that it rather confirms the Antiquity of them."

Now if Refreshment be thus fairly interpreted Eternal Life, as this great man has shewed us by the difference of copies only, I desire leave to conclude thus much; that the expression ought to be restrained to that sense, till better proof arises than hath hitherto done, to make it signify Alleviation of *Darkness*, *Disquietude*, *Fatigue* in the intermediate State.

Our Author has a passage of St. Cyprian† by which he confirms his Opinion, which I will recite,

\* Spicileg. Martyr. Theclæ, p. 108.

† St. Cyprian, Epist. S. S. ad Antonian.

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tho' I understand it not enough to argue from it;  
 " *Aliud est ad Veniam stare,* It is one thing to  
 " wait with expectation of Pardon, another to  
 " arrive at Glory: It is one thing to be cast into  
 " prison, not to get out thence till the utmost  
 " farthing be paid; another presently to receive  
 " the reward of Faith and Virtue: It is one thing  
 " for a man to be cleansed who hath been tor-  
 " mented with long grief for sins, and to be  
 " purged for a long time by fire; another to have  
 " purged away all sins by Martyrdom: Lastly,  
 " it is one thing to wait in suspense the sentence  
 " of the Lord; another to be presently crowned  
 " by the Lord."

I shall not enter into the dispute raised about the word (Fire) whether it be in the Original or not. Because if it were there it might have more relation to that *Baptism with Fire* foretold by St. John Baptist. I cannot see how it can have any relation to what our Author makes it, or to what he condemns in the interpretation of the *Romanists*, Purgatory.

It may, for ought I know, be understood of the present life, which is described by a State of Warfare, *wrestling against Principalities and Powers*. It is also described by the *Grecian Games*\*, in which every man exerts his utmost care and strength both in preparation and execution. This is for a *Crown* of Leaves or Boughs, to which the glory of Martyrdom is compared, but with this difference, that the latter is *incorruptible*, the other *fading*. And this may be the *Crowning* meant by St. Cyprian, for ought appears to the contrary.

Our Author produces quotations from several other Fathers, which, as they are to the same purpose, I do not repeat; only their names are, St.

\* 1 Cor. ix. 24.



James Bishop of Nisibis; St. Cyril; St. Epiphanius; St. Chrysostom. He comes next to St. Augustine, who carries the point much farther than any of the rest; indeed farther than the Author would have brought him for.

The difference between St. Augustine and all that went before him is so great, that one must imagine him either to have had a new Revelation discovering more than the rest had taught, to which he doth not pretend; or that he hath been carried by private Opinion, and arbitrary interpretations of the Doctrine and Practice of Primitive times, into greater lengths than the Writings of an elder age will justify. And perhaps he has given the first hint to the Enquirers after an improveable Opinion, to found their Purgatory.

He saith, as quoted, \* “ The time which is  
“ interposed between the Death of a Man and the  
“ last Resurrection doth contain the Souls in hidden  
“ Receptacles, as every Soul is worthy of Rest or  
“ Grief according to what was its due whilst it  
“ dwelt in the Flesh. — Therefore when the  
“ Sacrifices of the Altar, or of what kind soever  
“ of Alms are offered for all the Dead who have  
“ been baptized, . Thanksgivings are offered up  
“ for those that were very good; Propitiations  
“ for those who were not very bad; *pro valde*  
“ *malis etiamsi nulla sunt adjumenta mortuorum,*  
“ *qualescunque vivorum consolationes sunt.*” This  
last I pretend not to translate. He concludes,  
“ *Quibus autem,* But they who reap advantage  
“ by such Prayers for them, do either reap this  
“ advantage, that they obtain a full remission, or  
“ a more tolerable damnation.”

The same St. Augustine we shall find using the terms *Refrigerium*, *Lux*, and *Pax*; † *Gaudete &*

\* S. Augustin. Enchyrid. ad Laurent. cap. 109. tom. 6. p. 237.

† De Spiritu & Animâ, p. 897.

*exultate, Justi, quia videtis quem amastis* — Rejoice, ye Just, and be exceeding glad, because you see him whom you have loved. — *Væ mihi misero, qui nunquam sentio quod sentitis, nec ibi sum ubi vos estis in loco Refrigerii, Lucis, & Pacis vos estis:* I am miserable, who never think as you think, nor am where you are; you are in the place of Refreshment, Light, and Peace.

By the place of Refreshment, Light, and Peace, the other Fathers understand the happiness consequent upon the Resurrection. If St. *Augustine* is speaking of the intermediate State; of his *hidden Receptacles*; he gives them a preference to what they describe them, since they pray for Refreshment, Light, and Peace, for such as he acknowledges possess'd of them already. These, wherever they are, he addresses with, *Orate pro me ad Dominum*, as already quoted.

The Author undertakes farther, “ to bring  
“ some Fathers who were of opinion, That several remaining Impurities are to be burned, and  
“ that the Faithful with whom they did remain  
“ after death, even until the Resurrection, shall  
“ be cleansed and refined from them by the Fire  
“ which shall be kindled at the Resurrection, just  
“ before the Great Judgment.”

I am not concerned to follow him any farther than Prayers for the Dead, which 'tis plain have been extended beyond Primitive pattern, even by those that deny Purgatory.

These Speculations may do injury to Religion, they may introduce something like Purgatory, or something else unforeseen by the Authors of them, which may lead people into dangerous mistakes.

The benefit to be reaped from them, supposing them to be well founded, is nothing. Our Duty and our Expectations are the same, be these true or false. Why then should Schemes be erected to  
solve



olve Difficulties which we have no promise to see explain'd? To let us into the knowledge of that Intermediate State, which, for ought appears, is industriously concealed from us? If those Texts of Scripture which are brought in proof of this point were written with that design, it is strange that they are not plainer. Either it is a point we are not to inquire into, or we should have had greater Light to find it by.

The maintainers of these Opinions are apt to represent their Adversaries (by Adversaries I mean only those that don't join them in these particular points) to disadvantage. They couple things which there is no necessity of holding at the same time. A man may affirm nothing, may be unwilling any thing should be affirmed of the *Mutability of Habits in a separate State*, and yet not hold that *Eternal Judgment immediately succeeds Death*. The Latter is a point not at all of private Opinion, but Revealed, That there shall be a Day of Judgment for the Whole World, how then can that day be till the World is at an end?

What Productions have we seen from Expositors of the *Revelation* of St. *John*, upon that part of it not yet accomplished, nay, upon that which is accomplished, and expounded of the future? Have not many Great Men lost themselves, and forfeited the Character they had raised, by diving into these hidden things, some of which are not to be known till they are come to pass. For that use of Prophecy we are sometimes directed to, That it was only a Credential of the Prophefier to gain Credit for the rest of what he delivered, and this Credential could not be used till the thing foretold was come to pass.

There is no sort of Knowledge that the generality run more greedily after than that of a future State. Whereas they ought to be content with

what is revealed, without enlarging their notions. When men publish their *Guesses* and *Resquiries* of this kind, they are far from affording innocent Amusement; because they unsettle peoples minds from attending upon what they are sure to be required of them, and lead them into what ends very often in Error and Uncharitableness.

Thus when they have future Happiness explained to them, by meeting their Old Friends, and being placed near their Kindred and Relations, they are instructed to a lower view of Spiritual enjoyments than the Scripture gives, which faith, \* *they shall be as the Angels of God in Heaven.* The design of Religion being to exalt the mind to an esteem and relish of what is above the enjoyments of sense, to a habit of preferring spiritual to temporary delights; 'tis setting us back again from the Improvements we have made; from those degrees of Perfection we have or might have attained to; resolving our expectations into prospect of earthly comforts, intended only to smooth and soften the passage to the other. That thus much of Humanity shall be obliterated as makes up this passion and affection, is evident from this; That *they neither marry, nor are given in marriage.*

Upon the whole, it is not without good Reason that our Church has thought fit to disuse this Practice of Praying for the Dead. It will be said, That it might have been retained, if kept within the Bounds prescribed to it by the earliest and purest Ages; when it was but a sort of explication of that Article of our Creed, *The Communion of Saints*, a profession of our Universal Charity.

It cannot, on the other hand, be proved an Essential of Christianity to acknowledge her Communion with all the Faithful Dead and Alive by

\* Matt. xxii. 30.



this antient method, when the same is daily acknowledged in her Creeds and her Offices, so that no man can doubt of her adherence to this Catholick Doctrine.

There have already, and in all probability will again upon experiment, great Abuses crept in under this laudable protection of Charity. It is the wisdom of Governors to guard against what hath been perverted to the prejudice and scandal of the Church. If this can be done by omitting what is no essential point of Doctrine or Worship, it is but exercising that power which is essential to a Church.

Carrying Prayers for the Dead too far, made way for Purgatory, the Abuses of which I need but mention: One is, giving room for Interest and Advantage to mix itself in spiritual Offices. And where-ever Filthy Lucre has a pretence to come, it carries all before it. Here's perfect *Alchymy*, all things deserting their natural powers, and running into Interest. It makes its way like Infection and Pestilence, and therefore all manner of Precaution is to be used against it. What Breast is proof against it, that suffers it to enter with its train of Arguments? May not its Votaries say,

— *Sume superbiam*

*Quæsitam meritis?* Hor.

Another Inconvenience, if by so gentle a name it may be called, of Purgatory, built upon too great a liberty of Praying for the Dead, is this; That it naturally gives too much encouragement for a careless, if not a wicked Life. The prospect of having his Soul's Health provided for by works of Piety or Munificence, hath served many a man for an excuse to do what he would. The Church

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may instruct, threaten, protest against Indulgence to the Contumacious, but they'll trust to its Clemency, and think themselves safe when in *Misericordiâ*. How many instances have we of most profligate Men that have built Altars to find a Sanctuary at? Who would neglect all proper endeavours of their own, since *Heaven might be taken for them by force* of purchased Prayers? I don't accuse any Church of countenancing such things. But if private Men have it in their power to betray their charge for gain; to encourage or connive at unchristian practices in such as do or intend publick Good: or if there be such a latitude in Doctrine, that the Guilty shall presume to trust to shelter under it, it may be wish'd that the Avenues to such scandal had been better defended.

They that have enlarged and superadded to the Primitive pattern have no countenance from the Rule of *Vincentius Lirinensis*; *In ipsâ Catholicâ Ecclesiâ magnopere curandum est, ut id teneamus, quod Ubique, quod Semper, quod ab Omnibus creditum est.*

As to the Authorities produced from the Writings of many Reverend and Pious Members of the Church of *England* supporting the practice of Praying for the Dead, thus much must be allowed, That Principles are not to be tried by Practices: That Deviations destroy not the force of Rule and Order. Where indeed no Rule is to be found, the Judgment and Example of great Men ought to be considered. But in this case whatever a man delivers as his Judgment, is to be regarded according to its agreement with that Rule of Faith and Practice which was handed down to us with our Common Christianity.

Yet if all were recited, which the most considerable Authors of our Church have maintained upon this head, there are not more, I believe, than  
one



one of them in ten that have exceeded the Primitive example. And of these none of them that I have seen have copied after St. *Augustine*, but come short of what he hath taught.

The generality of them say the same as the Great Bishop *Cosins*, \* speaking of things in which he would agree with the Church of Rome; In giving Thanks to God for them that are departed out of this life in the true Faith of Christ's Catholick Church, and in praying to God that they may have a Joyful Resurrection, and a perfect Consummation of Bliss, both in their Bodies and Souls.

More at large in the Prayer and Thanksgiving for the whole Estate of Christ's Catholick Church, with a Commemoration of the Saints, generally believed to be of the same Prelate's compiling. — Such as were the Holy Patriarchs, Prophets, Apostles, and Martyrs, whom we remember with Honour, and commemorate with Joy; and for whom, as also for all other thy Servants our Fathers and Brethren who have departed this life with the seal of Faith, and do now rest in the sleep of Peace, we praise and magnify thy glorious name: most humbly desiring that we may still continue in their holy Communion, and enjoy the comforts thereof while we are on earth, following with a glad will and mind their holy examples of godly Living and Stedfastness in thy Faith: And that at the last day we with them, and they with us, may attain to the Resurrection of the Just, and have our perfect consummation both of Soul and Body in the Kingdom of Heaven —

Much to the same purpose is the Prayer still in use in the Office for burial of the dead: — Beseeching Thee that it may please Thee of thy gracious Goodness shortly to accomplish the number of thine elect, and to hasten thy Kingdom; that we with all those that

• Differences between Church of Rome and Chur. of England.

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*are departed in the true Faith of thy holy name, may have our perfect consummation and bliss, both in Body and Soul, in thy eternal and everlasting Glory.*

Instances may be brought of the disuse of some Customs, began even in the Apostles days, when they have been found perverted, and destructive of the end for which they were appointed. The *Agape* or Love-Feasts have been universally laid aside, yet the Love and Charity which one Member owes to another is to be expressed by other methods. The Apostle complains \* of the disorder and indecency of the Christians behaviour. These Christian Feasts, which were intended for relief of the Poor, to shew the Rich condescending and Communicative, are turned into an unfriendly and ravenous meal. Whereas every man contributes according to his state and ability, he that has nothing to bring, has nothing to eat and drink, the owner scrambling for it himself. This being so like the practice of Gluttons and Drunkards, is condemned by the Apostle. He tells them, they had better do these things at home and in private, than be guilty of them in a place where they pretend to be, shewing the Virtues of Christianity. For so indeed it was designed to excel and outshine the *Philanthropy* of the Pagans.

\* 1 Cor. xi. 21.



*The*



*The LIFE of Dr. WILLIAM LLOYD,  
Bishop of St. Asaph.*

**D**R. William Lloyd was born at Tylehurst in Berkshire in Aug. 1627. His Father Richard Lloyd, S. T. B. was Rector of this place and Vicar of Sonning in the same County. He learned the Languages under his Father, and had made some progress in Hebrew at thirteen years old. At this age he was enter'd a Student in Oriel College, Oxford, and the next year, or thereabouts, became Student of Jesus College under the tuition of Mr. Henry Vaughan, who had gone the same steps before him, having been originally of Oriel, whence he removed to Jesus. Sir Lionel Jenkins was pupil to the same Mr. Vaughan.

Mr. Lloyd was Batchelor of Arts, and left the University just before it was garrison'd by the King's Forces. After the Surrender of the place he was Master of Arts, and Fellow of Jesus. In 1648 he enter'd into Deacon's Orders, being Ordain'd by Dr. Skinner Bishop of Oxford. Then he went into the Family of William Backhouse of Swallowfield, Esq; to be Tutor to his Children. He returned with John, Son of Mr. Backhouse, to Oxford, 1656, who was Gentleman Commoner of Wadham, where he continued three years under Mr. Lloyd as a Governor or private Tutor.

Whilst Mr. Lloyd lived in Mr. Backhouse's Family the Rectory of Bradfield was conferred upon him.

him. Dr. *Pordage*, a very worthy man, had been ejected from it by the Commissioners appointed by *Cromwell*. The abdicated person had, very probably, a good character amongst those I should have been glad to have seen an account from, because he is drawn with so bad a one by his Ejectors; viz. that they expell'd him, for having been conversant with *Evil Spirits*, *Blasphemy*, *Ignorance*, *Scandalous behaviour*, *Devilism*, &c. The Doctor vindicated himself in a piece entitled, *Innocency appearing*. Some of the Doctor's descendants are yet alive, and I hope like to meet with some compensation for the sufferings of their Ancestor, at the hands of an *English Gentleman* who has already given them proof of his favour, whose particular delight it is to do generous things, and to shew his detestation of the ill usage the Clergy of that age met with.

Mr. *Lloyd* was presented by *Elias Ashmole*, Esq; Lord of the Manor in right of his Wife. Yet he was opposed by two great Men of *Reading*, Presbyterian Ministers, tho' he had passed the examination of the appointed *Triers*. I don't know whether Dr. *Pordage* was the man; probably he may, being charged with *Devilism*, who was upon that subject examined, and answered, *The Devil was ὁ πειράζων, a Trier*.

These two opposers of Mr. *Lloyd* were *Christopher Fowler* and *Simon Ford*, who had a mind to bring in Dr. *Thomas Temple*, upon the strength of Sir *Humphrey Forster's* Presentation, as the better title. Upon this Mr. *Lloyd* carried back his Presentation.

These people had perhaps a Jealousy of Mr. *Lloyd's* Learning, that it would not always suffer him to continue in such company, and to oppose the practice of earlier ages, in the knowledge of which he was conversant. *Fowler* printed upon Dr. *Pordage*, and call'd his Performance, *Demonium*



*num Meridianum: Satan at noon, or Antichristian Blasphemies, Antiscriptural Devilisms, evidenced in the light of Truth, and punished by the hand of Justice; being a sincere relation of the Proceedings of the Commissioners of the County of Berks against John Pordage late Rector of Bradfield in Berks.*

Mr. Lloyd was ordained Priest 1656, by Dr. Brownrigg Bishop of Exeter. In 1660 he was made Dean of Rippon. In 1666 he was advanced to be Chaplain to the King. In 1667 he was Doctor of Divinity and Prebend of *Woodford* and *Willsford* in the Church of *Salisbury*. In 1672 he was made Dean of *Bangor*. In 1674 Residentiary of *Salisbury*. In 1676 he succeeded Dr. *Lamplugh* in the Vicarage of *St. Martin's, Westminster*. In 1680 he was promoted to the See of *St. Asaph*, upon the death of Dr. *Barrow*.

The Bishop of *Sarum*, who claims great intimacy with this Prelate, saith, \* his preferment to *St. Asaph* was imputed to his bearing a load on the account of *Berry's* business. This *Berry* was Porter of *Somerset House*, and sworn against for one of the Murderers, or an Accessory to the Murder, of *Sir Edmundbury Godfrey*. He died a Protestant, denying any manner of guilt as to that affair, but repented of his having turned Papist, in which he had not been sincere. The same History tells us, † Dr. Lloyd attended him, and was much persuaded of his Sincerity. This probably he had spoken publicly, which is meant by *Berry's business*.

We have an instance upon this affair, of very unfaithful advice given to Dr. Lloyd by the Author of the History, and many others, || when he is represented to be in great difficulties, and to consult all his Friends. One *Turbervill*, who was *Dugdale's* second, and had his share in taking off the head of

\* On the year 1680.

† On the year 1678.

|| On the year 1680.

Lord *Stafford*, was brought to Dr. *Lloyd*, having shewed some inclination to turn Protestant. The Doctor was then Vicar of *St. Martin's*. " He convinced him so fully, that he changed upon it: " And after that he came often to him, and was " chiefly supported by him: For some months he " was constantly at his table. *Lloyd* had pressed " him to recollect all that he had heard among the " Papists relating to Plots and Designs against the " King or the Nation. He said that which all " the Converts at that time said often, that they " had it among them, that within a very little " while their Religion would be set up in *England*: " And that some of them said, a great deal of " blood would be shed before it could be brought " about: But he protested that he knew no parti- " culars. After some months dependance on *Lloyd*, " he withdrew entirely from him; and he saw him " no more till he appeared now an Evidence against " Lord *Stafford*. *Lloyd* was in great difficulties " upon that occasion. It had been often declared, " that the most solemn denials of Witnesses before " they make discoveries did not at all invalidate " their Evidence, and that it imported no more " but that they had been so long firm to their " promise of revealing nothing: So that this ne- " gative Evidence against *Turbervill* could have " done Lord *Stafford* no service. On the other " hand, considering the load that already lay on " *Lloyd*, on the account of *Berry's* business, and " that his being a little before this time promoted " to be Bishop of *St. Asaph*, was imputed to that " it was visible that his discovering this against " *Turbervill* would have aggravated those Censures, " and very much blasted him. In opposition to " all this, here was a Justice to be done, and a " service to Truth, towards the saving a Man's " life: And the question was very hard to be de- " termined.



terminated. He advised with all his Friends, and  
 with myself in particular. The much greater  
 number were of opinion, that he ought to be  
 silent. I said, my own behaviour in *Staley's*  
 affair, shewed what I would do, if I was in that  
 case: But his circumstances were very different:  
 So I concurred with the rest as to him. He had  
 another load on him: He had writ a book with  
 very sincere Intentions, but upon a very tender  
 point: He proposed that a discrimination should  
 be made between the regular Priests that were  
 in a dependance and under directions from *Rome*,  
 and the secular Priests that would renounce the  
*Pope's* Deposing power and his Infallibility. He  
 thought this would raise heats amongst them-  
 selves, and draw Censures from *Rome* on the  
 Seculars, which in conclusion might have very  
 good effects. This was very plausibly writ,  
 and designed with great sincerity: But angry  
 Men said, all this was intended only to take off  
 so much from the apprehensions that the Nation  
 had of Popery, and to give a milder Idea of a  
 great body among them: And as soon as it had  
 that effect, it was probable that all the *Missionaries*  
 would have leave given them to put on  
 that disguise, and to take those discriminating  
 Tests till they had once prevailed: And then  
 they would throw them off. Thus the most  
 zealous man against Popery that I ever knew,  
 and the man of the most entire sincerity, was  
 so heavily censured at this time, that it was not  
 thought fit, nor indeed safe for him to declare  
 what he knew concerning *Turbervill*.

Thus the most zealous man against *Missionaries*  
 that ever any other man knew, was seriously and so-  
 lemnly advised to stifle and smother Truth, and be  
 made Accessory to the Smotherers of it. For the same  
 thing it is for me to stand by and see a Man killed,

as to lend my helping hand towards it. The Man that I see perishing in a ditch for want of my assistance, may justly lay his death to my charge. If the Law will not take away the life of any man without Evidence, without such Evidence as his Peers can give Credit to, he is so long accounted an innocent person till proof of his guilt arises. Had a Man upon a Jury, or as a Witness, in his fancy believed Lord *Stafford* guilty, from the hard Lines of his Face, or the strength of some *second-sighted* discoveries; or because he was a great Favourer of his Religion, and reported to be a Bloody-minded Zealot; is he not guilty of his Death if he forbears revealing that Truth which may save him, and which in probability would have saved him?

This seems to have been the Consideration that outweighed all the rest, that the *Plot would have been blown up* if the Lord had escaped. And what is this but making Prudential Reasons take place of Honest ones? What is it but reviving *Forty-one* and its Casuistry? Is it a point of *Peerage* which Archbishop *Williams* held, to have a pair of Consciences, a publick and a private one? One that saves myself, another that assaults my Neighbour? One that I shall Judge him by, another that he shall Judge me by?

I am amazed that all the Missionaries between this place and *Japan* have not yet sent in their Subscription Money for the Second Volume of this History.

Here's *Turbervill sub sigillo Confessionis*, playing the Hypocrite notoriously. It hath been declared, that the most solemn denials of Witnesses before they make discoveries did not at all invalidate their Evidence.

No more it does in a Court of Judicature, because no man is bound to accuse himself, and there may be sinister Considerations deterring him from Candour



Candour and Justice. But when a Man inboscates his Soul, and deliberately owns at his embracing a new Religion, and, as I presume, Absolution, that he tells the whole Truth, as little regard ought to be had to his future discoveries from the Confessor himself as if his Ears had been already cropt, unless he hath hinted at circumstantial, or collateral proof to support his *No Evidence*.

And considering the Credit of the Witnesses was at that time very low, and the Improbabilities of what they swore very great, this Prelate's little Finger might have drawn the perishing Lord out of the snare. Dugdale's Veracity had been evidently shaken. Turbervill had, according to the Renowned History, sworn to the wrong year in which Lord Stafford took pains to persuade him to kill the King: He was allowed to go and correct that Error. The proposal was made to him at Paris. The Lord sent him over, and was to follow. But when he came, Turbervill never went near him!

When he had this Lord's head in a string, 'twas much he did not make him purchase his Security by a sum of Money, or by good feeding at his Table. But Turbervill loved Protestant-fare best, especially where he had the private satisfaction of Jockeying his Landlord, and teaching him by the surest rule, experience, to bestow a little necessary suspicion upon hungry Converts.

In how glaring a light is this put! Here was a Justice to be done, and a service to Truth, towards the saving a Man's life? And all comes off as by Sleight of Hand: It was not thought fit, nor indeed safe for him to declare what he knew concerning TURBERVILL! It might indeed have saved many a life besides. When Witnesses are in for't, they go thorough-stitch with their Work.

This errant Historian has more than once declared, that he did not believe one word of the Plot.

**Plot.** I need not repeat his Conversation with *Charles II.* already mentioned, in which both agreed it was a Sham; only the King would have fastned the Connivance higher, the Historian was content with fixing it upon *Oates*. Why then doth he act the part of the Bishop of *Durham's* Coachman, and drive his Friend another way? A very little of his other pains would, one would think, have brought off *Dr. Lloyd* to his Sentiments, if three things have their due weight.

First, That *Dr. Lloyd* thought *Berry* innocent, because of his dying a *Protestant*, and absolutely denying the Fact.

Next, that *Prance* must at length appear to him a very vile Creature. After his evidence given, he had solemnly, before the King in Council, retracted every tittle of it. Yet he made a shift to persuade *Dr. Lloyd* it was again all true. That which should have made him think much otherwise is this, \* “ *Prance* swore nothing against him (*Berry*) but that he assisted in the Fact, and in carrying about the dead Body. So *Lloyd* reckoned, that those things being done in the night, *Prance* might have mistaken him for some other person, who might be like him, considering the confusion that so much guilt might have put him in. He therefore believed *Prance* had sworn rashly with relation to him, but truly as to the main of the Fact.”

Such a Load as *Prance* lay under before, should certainly, with this addition of random swearing, have crushed his Credit beyond a possibility of recovering itself.

Lastly, *Turbervill*, who had sworn to the wrong year, and to his never having seen the Lord after he came over, and who had egregiously prevari-

\* On the year 1678.



cated with Dr. Lloyd in the most solemn Act of receiving Absolution, finds no way to redeem his good Opinion; but Fear and Prudence stops the Doctor's Mouth; whilst Innocent blood is shed.

The Bishop of *St. Asaph* was one of the Seven who were sent to the Tower, and tried and acquitted; which I repeat not, because it is in the life of Archbishop *Sandercock*. He was first translated to the See of *Litchfield and Coventry*, afterwards to that of *Worcester*.

There are many things of which this Prelate was Author.

Some Controversial writings against Lord *Caslemaine*.

A Conference between two Protestants and a Papist.

Considerations touching the true way to suppress Popery in *England*: And Considerations upon the difference between the Church and Court of *Rome*. This must be the thing mentioned by Bishop *Burnet*, which had laid a Load upon him. For these were reflected upon at the Trial of Lord *Stafford*, by Sir *Francis Winnington*, "as Treasures  
" purposely and designedly wrote, some time before the discovery of the Popish Plot, to reconcile us to, and make us easy towards Popery,  
" by way of softening and mollifying Preparatories." This he answered in an Epistle Dedicatory to a Sermon preached before the House of Lords.

An Historical account of Church Government, as it was in *Great-Britain* and *Ireland* when they first received the Christian Religion.

Letter to Dr. *William Sherlock*, in Vindication of that part of *Josephus* his History, which gives an account of *Jaddus* the High-Priest's submitting to *Alexander the Great* while *Darius* was living: Against the Answer to, *Obedience and Submission*

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to the the present Government. *Chronologia Uni-*  
*versalis*

He is also reckoned a Sharer in Dr. Burnet's History of the Reformation, having furnished greatest part of the Materials, and carefully corrected it.

There is a piece printed in the History of the *Stuarts*, said to be of the Bishop's dictating to a Gentleman who took Minutes, and gave it in as it stands. It goes by the name of, *Bishop Lloyd's Account of the Impossture of the Prince of Wales*. It is too long to be recited here. The most considerable points in it are five:

First, That the Queen miscarried on *Easter Monday*.

2. That she pretended to be brought to bed on *Trinity Sunday*.

3. That the Child died the *Monday* after.

4. That another was brought in his room.

5. That he died again on the fourth or fifth of *August* at *Richmond*, and was buried at *Chiswick*.

Bishop Burnet gives us \* the four first of these, but saith nothing of the fifth, except in thus referring to Bishop Lloyd's Narrative: " I do not mix with these the various reports that were, both then and afterwards, spread of this matter, of which Bishop Lloyd has a large Collection, most of them well attested."

\* On the year 1688.



The





*The LIFE of Dr. ROBERT MOR-  
GAN, Bishop of Bangor.*



*R. Robert Morgan* was born in the Isle of *Anglesea*, educated in the School of *Beaumaris*. Thence he went to *S. John's* College in *Cambridge*, was Scholar and Fellow. He was ejected with twenty-nine other Fellows, and the Master Doctor *Beale*.

He was Prebendary of *Chester*, from whence he was ejected. Whether he was Archdeacon of *Merioneth*, and Rector of *Llandyffnan* in *Anglesea*, before the Restoration, I do not find.

In the time of the Rebellion, this worthy man kept up his own Courage, and was instrumental in promoting the Interest of the King amongst the Gentlemen of *Anglesey*, *Carnarvon*, and *Merionethshires*. It is allowed that there was a Spirit of Loyalty illustrious in *Wales*: Some died in cold blood for the Royal Cause, with as pious Gallantry as any of the Sufferers shewed. Their readiness to join in the untimely attempt of Sir *George Booth*, their receiving Royal Garrisons into *Chirk* Castle at that time, and into *Harding* Castle, was a proof of their zeal and resolution.

*Dr. Morgan* in 1666, was possessed of his Prebend, and the Rectory and Archdeaconry above-mentioned. That year he was made Bishop of *Bangor*, which See he held till his Death, 1672.

There is some disagreement amongst the Collectors of these things, concerning the time of

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Dr. *Roberts's* death; *Wood* places it in the year 1665, *Lloyd* and *Heylin* a year sooner. It's possible the See was kept some time vacant. This Dr. *Roberts* was promoted to it 1637, at the instance of Archbishop *Laud*, for discovering Church Goods to the value of a thousand pounds.



## *The LIFE of Dr. HUMPHREY LLOYD,* *Bishop of Bangor.*



R. *Humphrey Lloyd* was the Son of *Richard Lloyd*, S.T.P. Vicar of *Ruabon* in *Denbighshire*. He was born at *Body Fudden*, in the parish of *Trawysynnyd* in *July* or *August*, Anno 1610. He was at first Commoner of *Oriel College Oxford*, then of *Jesus*, where he was Scholar. From thence he was chosen Fellow of *Oriel*, Anno 1631. and was for many years an eminent Tutor there.

Archbishop *Williams* being at *Oxford* to attend the King there, Mr. *Lloyd* became known to him, and was preferred by him, being made his Chaplain, to the Prebend of *Ampleford* in the Church of *York*. His Father being dead, he succeeded him in the Vicarage of *Ruabon*, from which he had the honour to be ejected for Loyalty, as he also was from his Prebend.

Upon the Restauration he came into both his Preferments again. Anno 1661, He was made Canon of *St. Asaph*, and created Doctor of Divinity. Anno 1663 he was installed Dean of *St. Asaph* upon the death of Dr. *David Lloyd*. He had also the

Sine-



Sine-cure of *Northop* in *Flintshire*, for about this time he resigned it. *An. 1673*, he left his Vicarage of *Ruabon* for that of *Gresford*, void upon the death of his elder brother *Mr. Samuel Lloyd*.

Upon the death of *Dr. Robert Morgan* he was advanced to the See of *Bangor*. His Consecration Sermon was preached by *Dr. William Lloyd*, who was till the Revolution Bishop of *Norwich*.

He improved the revenue of his Bishoprick considerably, having obtained an Act of Parliament in the year 1683, for annexing to it for ever the Archdeaconries of *Bangor* and *Anglesea*, and the Sine-cure of *Llanybaidar* in *Kinmerch*, and two thirds of both the Comportions of *Llanddinam*, for the Support of the Fabrick, and the Maintenance of the Choir of *Bangor*, and the other third for the maintenance of the Vicarages belonging to *Llanddinam*. He had at his own charge, the four Bells given by Bishop *Rowlands* to the Church of *Bangor*, new cast, and added to them a Tenor Bell.

It is observable, that there are more Acts of Munificence recorded of Bishops whose Revenues were small, than of those who had greater; As there are more Vicarages improved by Vicars, than Parsonages by their Rectors, I mean by Building as well as Endowment. It may be, that those already well-endowed, wanted not Benefactions. In some places it may be owing to the little Hospitality and State that was expected to be kept up, and therefore Frugality may have out-stretched a greater Income obliged to greater Expence.

This worthy Prelate died *June 18. 1688*, was buried in Bishop *Rowland's* grave, on the North-side of the Altar in his Cathedral. The Inscription we have in *Ant. Wood*.

M. S.

*Humbredi Lloyd, S.T.P. Episcopi Bangor, qui e  
Familiâ Lloydorum de Dulassen oriundus in agro  
M 2 Mer-*

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*Merviniensi natus, & in Acad. Oxon. educatus. Post quam Causæ Regiæ sub Carolo Martyre strenuus Assertor & Confessor extitisset, sub Carolo secundo primo Decanatu Asaphensi, dein Episcopatu Bangor insignitus. Huic Ecclesiæ per tria annorum lustra præfuit & benefecit. Obiit 15 Cal. Feb. 1688. ætat. suæ 73.*



*The LIFE of Dr. ROBERT CREIGHTON, Bishop of Bath and Wells.*



R. Robert Creighton was born of an ancient family in the North of Scotland. He had his education at *Westminster School*, whence he was elected to *Trinity College Cambridge*. Anno 1613, he took his Degrees in Arts, was *Greek Professor*, and *University Orator*. Anno 1632, he was made *Treasurer of the Cathedral of Wells*. He was also *Canon Residentiary*, *Prebend of Taunton*, and had a *Living in Sommersetsshire*, the name of which is not known. He was collated to his *Treasurership* by *George Archbishop of Canterbury*, the *See of Bath and Wells* being vacant upon the Translation of *Bishop Curle* to *Winchester*. *Dr. Wright* had held this *Preferment in Commendam*, with his *Bishoprick of Bristol*, and was at this time translated to *Litchfield*.

*Mr. Creighton* was made *Doctor of Divinity* in the year 1637, and *Dean of St. Burien in Cornwall*, according to the common Tradition. But there are two more Possessors of this *Deanry*, and *Loyalists* both. *Dr. John Weeks*, *Prebendary of Bristol*, is said to have been *Dean of St. Burien*, to have out-lived



*Bishop of BATH and WELLS.* 161

lived the Usurpation, and to have been restored to his Deanry.

Mr. *William Adams*, Vicar of *Totnefs* in *Devonshire*, is also called Dean of *St. Burien*. It is probable Dr. *Creighton* resigned this Preferment; and Dr. *Weeks* came after him. As for Mr. *Adams* he might have possession given him by the King's Army, in which he was, and from which he also had his Living, for want of opportunity of regular Institution. I say, to reconcile the accounts of the matter, this may have been done upon Dr. *Weeks's* flying before the Enemy, and going beyond Sea.

Dr. *Creighton* was a great Sufferer for the Royal Cause, in the beginning of the Rebellion and afterwards. His first shelter was, the same with a great many other of the *Destitute, Afflicted, Tormented*, in the King's Army at *Oxford*. After this, the Scabard was thrown away, for they met with most inhumane usage from the *Powers in being*, who had officiated in the Army, or but seemed to be active for the Monarchy and the Church. Mr. *Chillingworth*, already mentioned in our *First Part*, and many more, received worse treatment than they were to expect from *Turks* and *Saracens*.

This made one hearty Clergyman, who actually drew Sword in the Service, and shewed so much Courage and Skill in Arms, as to arrive at the Post of a Major, do what he could to conceal the Station in which he had fought. He knew very well, their ungenerous Commanders, raised generally from the Dunghill, had no esteem for that Gallantry in an enemy, which the manly part of the World honour, though to their cost. He therefore upon the Question, answered them in the *Sybilline* strain,

*Major sum quam cui possit Fortuna nocere.*

This was, indeed, a two-edged Sword; ambiguous and *Latin* both. He might well think  
she

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the latter would make him akin to the *Whore of Babylon*; but as he had defied them in the Field, he could not leave it off when in *Misericordia*.

Dr. Creighton got into *Cornwall*, when the unhappy Game was up, in the habit of a Day-Labourer: Thence to the King abroad, on whom he attended as his Chaplain. The Deanry of *Wells* was granted to him in exile. Anno 1670. he was made Bishop of *Bath and Wells*, on the death of Dr. *Piers*. He was a man of Courage and Learning. The first appears from his preaching boldly against the Vices of the times. Which tho' his Preaching could not reform, it was yet of such Service to the Preacher, as to make him esteemed in the eyes of the King, who has in many instances expressed his regard to those who boldly reprov'd what it was their duty to protest against. I do not single out this as the only good quality of that amiable Monarch, but to shew the groveling Spirit of his Detractors, that are not won by the bright Side of his Character, to let his blemishes pass in their natural colour; but to draw them, if I may use the expression, to their own Life: And would make him as black as that infernal Malignity which actuates their Pens and Tongues in Defamation. This Prelate published a Translation from *Greek to Latin*, illustrated with excellent Notes, of, *Concilii Florentini exactissima Narratio*, written by *Sylvester Syguropulus*. *Leo Allatius*, a Jesuit, animadverted upon it. The Bishop answered him.

He died 1672, aged 79, was buried in a Chapel adjoining to the Cathedral, with this epitaph. Robertus Creighton natus Deucalioniae in Boreali Scotiâ, per Patrem Thomam ex antiquis Ruveniae Toparchis: Per Matrem Margaretam Stuart, Johannis Jacobidae Filiam, ex illustriss. Familia Stuartorum Comitum Atholiae, Johannis secundi Scotiae Regis a Fratre Pronepos, &c.

END of the SECOND PART.